Class 280.31R Book Ed 56
General Theological Seminary Library
Chelsea Square, New York

CATHOLICS AND CHURCH REFORM

3rd Impression

THE CATHOLIC FAITH IN PRACTICE

By FRANCIS UNDERHILL, M.A.

5s. net

COPE & FENWICK

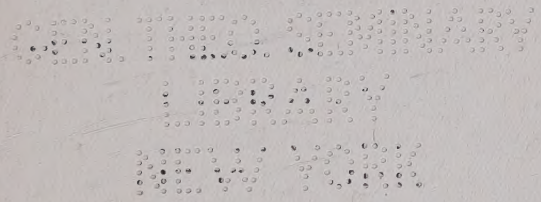
Catholics and Church Reform

A STUDY OF SOME OF THE PRESENT PROBLEMS OF THE CHURCH OF ENGLAND FROM THE CATHOLIC STANDPOINT

By

F. J. EDMOND, M.A.

VICAR OF NETHERFIELD, NOTTINGHAM



LONDON :

COPE AND FENWICK,

8 BUCKINGHAM STREET, STRAND, W.C.2

1919

280.31R
Ed 56

66918

UNION THEOL. SEMINARY
LIBRARY
NEW YORK

My 5 '20

CONTENTS

		PAGE
	FOREWORD	vii
I	FACING FACTS	9
II	CLERICAL POVERTY	22
III	THE TRAINING OF THE CLERGY . .	33
IV	DIVISION OF LABOUR	44
V	UNBENEFICED CLERGY . . .	60
VI	CLERICAL MARRIAGES . . .	71
VII	PRACTICAL PROBLEMS . . .	83
VIII	ANOMALIES AND THEIR ANTIDOTES .	98
IX	THE CONSERVATION OF THE SCATTERED ELEMENTS OF RELIGION . .	114
X	THE NEAR FUTURE	131
	APPENDICES	146
	INDEX	152

O ALMIGHTY GOD, Who by Thy Son Jesus Christ, didst give to Thy Apostle Saint Peter many excellent gifts, and commandest him earnestly to feed Thy flock; Make, we beseech Thee, all Bishops and Pastors diligently to preach Thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through Jesus Christ Our Lord. Amen.

Collect for Saint Peter's Day.

FOREWORD

In an age of surprise and change, when ancient traditions are in transition and modern heresies are on the war-path, we cannot expect the Catholic Faith to escape the storm of criticism. The war has caused great and unexpected searchings of heart: some of our people have left us, others urge secession, or what almost amounts to religious revolution, while some have even lost their faith in God.

For the present chaos, the writer ventures to suggest the remedy of practical efficiency, which has hitherto been greatly lacking. Even our religion has its material side, and Dr. Illingworth has reminded us that "we cannot separate spirit and matter." Our Church has beyond question failed, but that is not because God has left her, nor because her Orders or Sacraments are invalid, but because the majority of her members refuse Him the first place in their lives. A diseased Church is not a dead Church, so before discarding our old weapons for new ones let us be sure that their strength is entirely gone.

The writer is more than conscious of the imperfections of this work, but it has been compiled amid considerable war-strain, working single-handed in a large parish. Whatever in it may be contrary to Catholic order or strict truth, whatever may be lacking in due respect or canonical obedience to lawful authority, or whatever may possibly misrepresent any good people, the writer wishes unreservedly to withdraw.

St. Matthias Day, 1919.

CATHOLICS AND CHURCH REFORM

CHAPTER I

FACING FACTS

The Church of England has many critics in these days; and we should be the last to deny that we have to learn from hostile criticism. But we can learn still more from the faithful criticism of a friend.—*Church Times*, 27th July, 1917.

THE subject of the following chapters was first suggested to the writer by the Bampton Lectures of 1907, "The Reproach of the Gospel: an inquiry into the apparent failure of Christianity as a general rule of life and conduct, with special reference to the present time." Many waters have rolled by since they were delivered twelve years ago. The Great War has plunged the Church into the crucible of criticism, which has revealed both her weakness and her strength, while a new era of free speech has dawned both for the Church and

State, in which the man who proclaims unpleasant truths is no longer branded as a traitor. The frank confession of many shortcomings has been followed by a wide-spread desire to make amends, while the dawn of peace upon the fields of battle confronts the Church militant with the most critical period in her history. We are on the eve of great opportunities which are accompanied by profound responsibilities. What is commonly called " Church Reform " is in the air, and so is Church deform. True Church Reform does not mean that we can improve upon the plan of the Founder, nor yet that wisdom only arrived upon the scene with ourselves. It rather aims at using sanctified common sense in our endeavours to respond to God's call to work, and deals solely with the temporal administration of Church affairs, but woe to any scheme of Church Reform which is contrary to the mind of her Maker. The English Catholics of to-day must face this question from the standpoint of revealed Truth: if we neglect to sow the good seed, our enemies will not on that account refrain from sowing tares, and if we do not take up Church Reform ourselves, we may some day find ourselves in a deformed Church, with much of her glorious heritage bartered for a mess of pottage.

The present Bishop of London in his " Message for the supreme moment," said, " We must

face facts. We must face our appalling failure to bring home to the people of England the sacramental religion outlined and taught in the Prayer Book." Facing the facts is seldom pleasant, but our " wounds and bruises and putrifying sores " can only be healed through cleansing and probing, not by merely plastering them over with slime and dirt. In reconstructing the New Jerusalem within our land, " the wrecker must go before the builder,"[1] and like Nehemiah, we must clear away the rubbish before we can begin to build.

" What's wrong with the Church of England?" How many scores of times has this question been raised within the last four years? The answer is that a large proportion of her members have one eye upon their duty towards God, and the other upon the good opinion of the world. Can we, in the clear light of facts, say that our country is worthy of the name of Christian England, when for three centuries she has " generally tolerated and not infrequently patronised Almighty God?" Contrast the religion of the ordinary Englishman to-day with that of many of our Allies on the Continent, to whom, with all their faults, religion is a great reality; but in England, if we have not formally adopted the theory attributed to the Ex-Kaiser that God is man's conscript, yet many of our countrymen who talk loudest of their

[1] The metaphor is the late Professor Swete's.

"churchmanship," regard the Church simply as coterminous with the House of Lords or the landed gentry, and religion as a very excellent sort of thing that ought to be countenanced and kept up.

Before the war "go as you please" was rapidly becoming the country's motto. An appalling form of sleeping sickness of the soul was spreading over the whole land, and just when the Church should have been on the alert, she slumbered and slept. Our Army Chaplains have almost unanimously agreed that while eighty per cent. of our soldiers were classed as Church of England, only a very small proportion are more than nominal members, possibly not confirmed, certainly not communicants, and for the most part terribly ignorant of the Faith which they profess. And we dare go still further, and say that not merely our soldiers, but many of those set over them as pastors, are almost as ignorant of the true mission of the Church. Our future historians, when writing up the pre-war decade, can never say that "there were giants on the earth in those days."

Yet where the shadow is darkest, the sunlight is often brightest, and the war has revealed almost unexpected stores of courage, zeal, and self-denial, for with a few exceptions loyalty and bravery have been conspicuous among every class. But just as the tragedies of Mesopotamia

and Gallipoli did not consist in honourable defeat, but rather in waste and mismanagement, so we English Churchmen must seriously consider "what might have been," had our Church been true to her mission all through the last three centuries. Mistakes indeed we must expect, so long as they are not habitually repeated, in any human institution; but to refuse to learn from past failures is perilously near committing the unforgivable sin. One of the war's great lessons is that there is no such thing as rubbish, and that what we call rubbish is simply material in the wrong place. For just as the Universe knows nothing of waste, so the Church knows nothing of demobilisation, since each one of her members is pledged to fight manfully "unto his life's end." As the months of war dragged on, the cry of mobilisation was changed for that of reconstruction; but how often has the Church, instead of mobilising all her men, only thrown cold water on their efforts, which with sympathy and encouragement might have produced great and far-reaching results. How many of her leaders have tacitly admitted that the Church is, after all, a Department of the State, and when approached by those desiring something higher than a tepid and conventional Anglicanism, have been content to reply that her formularies have been purposely left vague?

And yet once upon a time our country

was the Island of the Saints, but evil days have come upon her. The three centuries since the Reformation have produced two martyrs. Archbishop Laud was beheaded on Tower Hill because he was loyal to his Consecration vows as a Bishop in the Church of God: in the words of Mr. Gladstone, he prevented the Church of England from being "bound in the fetters of an iron system of a compulsory and Calvinistic belief." Would that he had been with us in the past four years! King Charles I. was beheaded because he refused to surrender the Church to her enemies. Both these men have made their mistakes, for who does not? but they both have every claim to be enrolled among the noble army of martyrs, since they put truth before compromise, and duty before expediency.

Yet England is far from being irreligious, either within or without the Church, but her people perish through the lack of knowledge. Even if we admit that there is in many quarters distinct hostility to the Catholic Faith, we can console ourselves with the many who accept it with joy, when it has been simply, clearly, and sympathetically put before them. Yet meantime we must face the fact that a large portion of the Church of England has not merely lost all spiritual hold upon her children, but is giving a tacit consent to the widely prevalent opinion, that while a deserter from the army deserves to be

shot, yet those who neglect their Baptismal promises, so far from being even censured, shall be given the highest places in her councils, amid the smiles and approval of those in authority. Mr. George Russell, in his " Portraits of the 'Seventies," tells a story which contrasts the spirit of the Church in England with that of the Church in France. " Can you explain," asked Archbishop Thompson of Mr. Baring Gould, " how it is that in France there exists such a deadly hostility to the Church, whereas in England there is no such animosity?" Promptly came the reply, " In France every priest is at a grapple with the devil, fighting for every human soul. Here the Church plays second fiddle to the world, and is looked on as a paid musician to scrape what tune it calls for."

To-day, if Catholics are to win the Church of England back to her truer self, they must have competent leadership, united action, readiness to make sacrifices, and willingness in every one to throw his own peculiar contribution into the common cause. Given these, and we have fields of conquest before us; but if they adopt the policy of " wait and see," they will be overwhelmed by the superior numbers of their foes. The Church of England as a whole is slow to act: she prefers the line of least resistance, regardless of the consequences to the Nation's spiritual welfare. Again Nero fiddles while

Rome burns, and from being a living branch of the Kingdom of God, she is fast degenerating into a society for shirking vital issues.

And yet we need not despair, for never were there greater opportunities. To-day "the fields are white unto harvest," and when our national sense of independence has been tempered by national discipline and a common national danger, we may surely hope for many true men who will welcome discipline and guidance, provided both are tempered with strict justice. Our need of the moment is a minister of spiritual munitions.

One outcome of the war was the starting of a National Mission of Repentance and Hope. Was it an entire success? Only God can answer, but it may be safely said that if our leaders had made a more uncompromising and systematic effort to stir up true repentance, there would be far more grounds for confidence and hope to-day. Real repentance involves contrition, confession and restitution: but the conventional repentance of to-day is seldom more than a mere scratching on the surface, while the "wounds and bruises and putrifying sores . . . . have not been closed, neither bound up, neither mollified with ointment." National Repentance, if only skin deep, must end in national hypocrisy.

National repentance, when as a nation we have robbed and still are robbing God. How many

ruined Abbeys and Cathedrals in this land are now merely connected with the antiquarian interest of the scholar, or the picnic parties of the ignorant? Yet these noble piles have outlived many a more pretentious building, for they were not built by a firm of modern contractors at a fixed price, but are the work of years of unselfish labour, often of some nameless monks, who looked for no reward beyond the honour of Him for whose worship they were reared. Such work is seldom done to-day, for the love of many has waxed cold. At the hands of a sensual monarch, these ancient gifts, dedicated to the Most High, were ruined, robbed, and desecrated, and the "people loved to have it so." Have our Bishops ever so much as suggested that this National Mission should begin with a corporate and public act of Reparation for these insults offered to Almighty God, or expressed a pious hope, that happier times would see them restored to their ancient uses? Such a spectacle of a well-nigh apostate nation publicly turning to God, would have been a landmark in the country's history, despite a possible outcry from the successors of the Ephesian coppersmiths who tremble for their trade. But since the majority of the nation was still determined to keep God in the second place, such a course would very properly have been deemed imprudent.

And the failure of the Church of England to

speak with a united voice, has caused the faithful many perplexities. To-day divorce is in the air, and the Church will need all her energy and firmness to combat it. But have our leaders always stood firm for the sacredness of marriage in past years? They are wont to tell us that the Church of England takes her stand on Scripture, but those same Scriptures tell us in no uncertain voice, that those whom God hath joined together, no man shall put asunder. It is true that they will not "compel" any priest to perform a "marriage" with a divorced party; but will they brave public opinion, and support the priest who refuses to allow his church to be used for such an outrage? Divorce is either right or it is wrong: if right, then priests must not merely be permitted, but are bound to fall in with its logical results: if it is wrong, they deserve severe ecclesiastical penalties for even conniving at it. Some years back, when the problem of the deceased wife's sister was to the front, did our leaders unite in giving clear and concise instructions as to the proper course of action, or did they, fearing lest they should be unmindful of their "duty" towards the state, advise the line of least resistance? One Bishop, I believe, expressed a hope that the younger clergy would not act rashly, while another contented himself with saying "personally, I dislike such marriages"! Both these prelates have now gone to rest, and

let us hope, to learn: but it is imperative such evasive answers die with them.

We need hardly recall the history of the dry dead years of the XVIIIth century, which even some, in this age of progress, would still hold up as a pattern. It is not too much to say that when the English people forgot the sacrificial aspect of the Mass, their whole sense of obligation and self-sacrifice in religion dwindled to its present unhappy state. Quickly did the Church begin to cringe to those of wealth and position, while till comparatively recent times, the parish children, clad in a garb which bore the badge of poverty, were consigned to an obscure gallery in the house of God, where their presence could not offend their more aristocratic fellow-worshippers. The recent report of the Archbishops on Church and State, frankly admits that our Church has acquired an unenviable class distinction. Unlike her Roman sister, who has dared and still dares the highest powers on earth to swerve her from her duty to her God,[1] the Church of England has for the last three centuries substituted expediency for principle. But her day of reckoning has even now dawned, and men are asking for deeds and not for words. Our unhappy past has produced many great swelling words, with a corresponding

1. One ground of respect which infidels have for the Church of Rome is, that they feel that here is a set of men who brave all their taunts, and do not budge an inch.—FIGGIS: *The Gospel and Human Needs* (p. 41).

lack of good results. If we have outlived the age of Bishop Mant, who in his Bampton Lectures for 1812, inveighed against all religious enthusiasm, we have not advanced in proportion to the light which we have received. True national repentance is something much more than a few devout women assembling to repeat some vague form of confession, which could offend no one, and which has been " published by authority."

To sum up, schemes for Church Reform and Church deform are in the air. The real enemies of the Faith are not those without, but those within the Church. Those who are only happy when the Church scrapes the tune which the public calls for, will be very active in opposing any scheme which will disturb their drowsy creedless compromise: let us make no mistake about that. Yet if ever Protestantism had proved futile it has done so in Germany to-day. There is a wonderful opportunity for Catholics as a body to march to victory, even if it be through suffering. They have done much in the past, but they can do yet greater works in the future. With the story of such parishes as St. Alban's Holborn, or St. Peter's, London Docks, behind us, we may thank God and take courage. When such an unbiased writer as Mr. Reginald Bray, in his contribution to " Boy Life in Great Cities," tells us that only the Romanists and the *High Church* Anglicans have solved the great problem of

bringing joy into the lives of many poor,[1] we may confidently look for more and far-reaching results in the years to come. But on the other hand, unless the Catholic party unite in bringing all their "sanctified common sense" to bear upon the pressing problems of the hour, the day will quickly come when their candlestick will be extinguished.

1. Op. cit. p. 62. He writes as follows:—"Among (the R.C.s) in nearly every case some form of religious observance is customary. Individuals attend Mass, but the habit of family attendance at church is rare. . . . Apart from the Roman Catholics and a few of the High Church Anglicans, no minister of religion exercises the smallest influence on these wayward people. It is no small credit to the life and energy of Catholicism that amid surroundings so utterly hopeless, and among creatures whose lives differ but a hair's breadth from that of the brute beasts, the priests have yet been able to awaken and preserve some respect for themselves, some reverence of the Faith of which they are the representatives, and some dim consciousness of a spiritual world."

The whole chapter will repay careful study.

CHAPTER II

CLERICAL POVERTY

"If our endowments are unquestionable, it seems to be no less certain that the time has come for employing them."
—BISHOP WESTCOTT.

THE Church of England is said to be the richest Church in Christendom, the richest, that is, in this world's goods. Yet side by side there goes up another cry, "the poverty of the Clergy." Neither of these statements, though apparently contradictory, is exaggerated; for just as London contains the world's greatest banking house, and within a mile the unparalleled poverty of the East End; so in this "richest Church in Christendom," are found the most bitter scenes of grinding poverty. We see her material wealth and display in the large Palaces and Rectories with their expensive grounds, all of which, so far from suggesting that this Church has the remotest connection with Him who had not where to lay His Head, imply rather, that the ministry of the Church of England is a hobby for the idle rich: this unfortunately has too often been the case in years gone

by.[1] And just as every wealthy city contains its horrors of slum life, so this Church of England with all her wealth, contains that most bitter form of poverty called "genteel poverty," which does not consist in the open daily struggle for food and fuel, but rather against the horrors of debt, with the endeavour to keep up a decent appearance.

Now this is no exaggeration, and for proof I refer to an article in the *Evening News* for 11th December, 1915, entitled "The Poor Cleric in War Time." While rightly praising the splendid and benevolent work of the Poor Clergy Corporation, it reflects no small discredit upon the Church's temporal maladministration. The dissolution of the Monasteries brought about the advent of the workhouse, and the Clerical worldliness of the XVIIIth century has bequeathed to us the grim poverty in the XIXth-XXth. Further we must remember that this Poor Clergy Corporation was not founded to meet the exigencies of the war, but to help the unjustly down-trodden priest, the victim of a cruel chance, who ever strove to do his duty against most fearful odds. For what every self-respecting priest demands is not charity, but a living wage, neither more nor less.

I am not a Socialist, but would frankly like to see the Church of England copying something

1. See Appendix II.

of their alleged equality, since in the Church if anywhere, all class distinctions should vanish. In reality, however, she accentuates them, through substituting a patronising form of charity for honest and efficient measures of reform.

Whence is the origin of this cruel injustice in the Church? Very largely in the XVIIIth century, when religion was at its lowest ebb in England, and the parish priest drew the maximum wage for the minimum amount of work; he seldom scrupled to forget his priesthood, if only others remembered that he was a "gentleman." Then followed the type of cleric who was schoolmaster rather than pastor, and added to his income by filling his house with private pupils who paid high fees, to the sad neglect of his poor parishioners. The inevitable consequence was that the Vicarage had to be enlarged to the dimensions of a boarding school, but on the advent of a better race of priests, who tended their flocks before their paying guests, the income of the benefice was found to be insufficient. This was not because his personal wants were more than those of his predecessor, but because the palatial buildings—forced on him whether he would or no—swallowed hundreds in their upkeep and repairs. One of the most cursed legacies of the last century to the Church is the burden of many ostentatious residences, which can only be used by men of private means, means

which, however, cannot be spent on his personal or parochial needs, but on useless bricks and mortar, which only help the builder, the architect and possibly the Diocesan surveyor. And this is the state of things in the Church whose duty is to make the crooked straight and the rough places smooth. It is one law for the rich and another for the poor.

Proposals are already on foot to relieve the Bishops of their palatial buildings, which it is only right to say that few of them desire. But their burdens are flimsy, compared to those of many of the parochial clergy, who before they are allowed to minister to their flocks, must first see to the bricks and mortar in which the Church of England seems to revel. Surely in this respect our Church is rather double-tongued, for in the Ordinal she reminds us " how great a treasure is committed to your charge " (presumably meaning the treasure of souls, not of houses and lands), but in practice she says, " no man shall have this treasure unless he have the private means to produce a tale of bricks, which would shame even Pharaoh himself." Till this is remedied, it is absurd to say that no good man must be refused the priesthood through lack of means, and this anomaly provides the enemies of the Church's message with a not unsuitable retort about a mote and a beam.

I feel qualified to speak on this subject, for

some time before coming to my present parish, I was asked tentatively to look at two different country livings. Each had its own peculiar attractions, and provided a stipend of just over £200 per annum. The stipend would have perfectly sufficed for all my wants, had it been possible to rent a small house in the village. But each of these benefices was saddled with an unusually large residence, which would have demanded not merely a little over and above the stipend, but an income of close upon £1,000 a year, and would have necessitated a style of living very far from simple. Now many clergy are unquestionably prepared to make pecuniary sacrifices in order to start, or carry on a good work, as the case may be : some have even worked up new districts at their own expense until the finances have been placed upon a sound footing. But I maintain, that when any branch of the Church lays upon her priests such a heavy and entirely unnecessary burden of bricks and mortar, and makes the acceptance of it the necessary condition of receiving a cure of souls, it is high time that some immediate and drastic remedies be taken for this reproach of class distinction to be rolled away. For such liabilities compel a man to court debt and bankruptcy, to say nothing of the effect of undue anxiety upon his work. "Owe no man anything," are the opening words of the Epistle for Advent Sunday. Why does

not the Church, then, enable her clergy to practise what they are set to preach?

In the summer of 1916, the *Guardian* recorded an unusually flagrant scandal of this kind, and in the light of my recent experiences, I opened a correspondence on this subject. Taking the pseudonym of "One whom this abuse has hit," I set forth the arguments already stated. My most formidable, and I may add, my least polite antagonist signed himself "A Father of Seven." He strongly supported the idea of "big houses" in "poor country places," on the grounds that "it is a great advantage to have a parson with private means"! Incidentally he expressed his liking for trout fishing; but, although I am entirely ignorant as to his identity, I feel somewhat dubious as to his competency as a "fisher" of the souls of men.

On one occasion I visited a small Lincolnshire village. The old Church, formerly a Cathedral, is of massive though not undue proportions, and every stone could tell a tale of work dedicated to the Most High. Curiously enough, the original designers never seem to have thought a huge parsonage at all necessary. I returned to my own parish, numbering about 7,000, which is composed almost entirely of railwaymen, and is a parish especially cut out for an unmarried priest. But here, alas, the Church has neither architectural beauty, nor any conveniences for devotional

or parochial efficiency. However it has its compensations. Just across the garden stands the Vicarage, a large and pretentious mansion, which is visible for the whole length of the road. But the former parish was arranged when England was the land of the Saints, the latter when the Reformation had long since done its work.

A large clerical residence requires continual upkeep, which frequently amounts to a considerable part of the salary which would support a lay worker, or, in pre-war days, an assistant priest. In addition, are the rates and taxes, which are seldom light.[1] Frequently, just because the Rector or Vicar just manages to keep his house decently, it is assumed that he is rolling in money, and he is considered mean if he does not throw it about like water, while all the time the poor man is saving up against the eagle eye of the diocesan surveyor. If any grudge the beneficed clergy their "parson's freehold," let them take comfort in the thought that it is a most expensive privilege. For he pays to come in, to stay in, and to go out as well, unless he has quitted his abode for that place in which values are not reckoned by cash, and then the burden falls upon his executors. I once heard the question seriously discussed as to whether the clergy should spec-

1. One of the hardships of an Incumbent with a small income and a huge residence, is that the rack-rent of his house is taxed just as if it were an additional source of income, whereas it is just the reverse.

ulate on the Stock Exchange : it is not a pastime in which I myself indulge, for like many others, I made a big speculation when I accepted a benefice with a large Vicarage house. During the war many took the most sensible and comfortable step of moving from a larger house to a smaller one, but this is seldom possible for the clergy. How much money mis-spent in the erection and upkeep of large parsonages might have helped to swell the recent war loans? The immediate duty of the Ecclesiastical Commissioners is to see that the Clergy are provided with a simpler plan of living, with an income sufficient for the simple necessaries and comforts of life.

An uninitiated layman looks up, out of curiosity, the income of a clerical friend in " Crockford." After the figures which denote the net income, he frequently reads the mysterious formula, " *and ho*." This means that a residence is attached to the living, and the worthy layman concludes that his friend enjoys, in addition to other comforts, the use of a house rent free. Never was a greater mistake. If you own a house, you can sell it, if you rent it, you can give notice : the parson can do neither, save in those rare cases in which he can let it at a fair rent.

It would seem that we are nearing disestablishment, and with it, at least partial disendowment. While the State has no justification in seizing what belongs to God, we cannot blame her if she

were to censure in a practical and drastic manner, our mismanagement of what we hold in trust. Ere it becomes too late, let us agree with our adversary, and begin to set our house in order. Even if we were to surrender our tithe which is paid by those of all beliefs, we could more than make up for it by converting the overplus of buildings into cash, and redistribute the entire revenue of the Church on sensible lines. Every benefice need not be of *equal* value, but the revenues should as far as possible be allotted according to the various needs. Then for the first time the outside world would see the Church " using this world as not abusing it."

And in this matter, we could take an excellent lesson from our Nonconformist brethren. The Wesleyans, I understand, keep their Minister's residence in repair, and provide it with furniture, crockery, and even books, so that all he has to do is to walk in and walk out again. I am not acquainted with their financial arrangements, but I am sure that when seeking for a minister for some vacant post, they never use that odious phrase, " private means essential."

We sometimes hear of parishes suffering because their Rector has outstayed his time, when he ought to hand over the reins to a younger and stronger man. Before criticising him, remember that the one thing which deters him from so doing, is not always the love of money, but the

ruinous expenses of dilapidations. A Bishop was asked upon Tower Hill, whether he could be a Christian on £10,000 a year: he might have replied, "Not very easily, when the Church places on me the liabilities of £15,000."

A very natural question is, what remuneration the Clergy should be entitled to receive in normal times. This is not easily answered in figures, when prices are still so uncertain. But for a parish priest to do his work efficiently, the following should be forthcoming: (1) A house of reasonable size, which one servant can manage: as the servant problem increases, this will be more and more necessary. But just as the House of the Lord should be exceeding magnifical, so ought the house of His priest to be of the best material and workmanship, for this in the end will prove the most economical. Money spent on the best heating appliances will not be wasted, for that will save both fuel and labour. If the parsonage be contiguous to the Church, a means of keeping both simultaneously and perpetually heated would be an immense boon. (2) The site of the house should be chosen most carefully, so that its occupant may have abundance of air and sunlight. If possible it should be in a quiet spot, for thought and study, and too great care cannot be taken to secure a suitable room for this purpose. I believe that Mr. Gladstone's library at Hawarden, was known as the Temple of Peace:

and no parish can succeed in which a similar "Temple of Peace" is not provided for its priest, even though on a smaller scale. (3) If at all possible, there should be a garden, in which he may refresh his body, soul and spirit. (4) He should have sufficient means to keep him in touch with the current literature of the day, whether by loan or by purchase. (5) A reasonable margin for a "rainy day" and for retirement. But the Church should not be expected, save in exceptional cases, to provide for clerical families, at any rate until every parish and mission district has been provided with a living wage for a single priest. (6) He must have his yearly holiday and change of air, without which both priest and parish suffer. Such a scheme would mean a return to true primitive simplicity and efficiency, but unless we set our house in order, we may quickly have it done for us, and in a way that will please our enemies rather than our friends. Can we wonder at some of the Labour leaders dissuading people from supporting the proposed Central Fund of £5,000,000, when our entire capital is so unequally divided, and squandered in useless and ostentatious buildings?

CHAPTER III.

THE TRAINING OF THE CLERGY

"Choose always the way which seems the best, however rough it may be: custom will render it agreeable."

—PYTHAGORAS.

ONE of the most plaintive pre-war wails from the Church's leaders was, "where are the men?" But here the Church was very far behind the State, which in a remarkably short time, and in spite of her unprepared condition, procured and trained the finest army on record, the admiration of our Allies and the terror of our foes. The Church, alas, has largely been content with words and wails, and while she numbers within her ranks the very cream of English manhood, she has most culpably let the majority of them drift. Now the immediate duty of the Church to-day is to provide for the Priesthood of to-morrow, and the foremost remedy lies in the Parish Churches. Four times a year the Ember seasons remind us of the "divers Orders in the Church," and the faithful parish priest will never let an Embertide go by without bringing before his people something of the Church's claims and needs. The period of preparation for Confirmation offers in many cases an oppor-

tunity for noting if only silently some possible candidate, and finally there is the Ordination service, which several of our Bishops have recently held in the various parish Churches as well as in the Cathedral, which has proved an excellent opportunity of instructing the laity by eye as well as by ear. Now the selected preacher at an Ordination has his sermon outlined in a unique manner. He is directed by the rubric to lay stress upon the following points—(1) The duty and office of such as are to be admitted Priests or Deacons. (2) How necessary that Order is in the Church of Christ, and (3) How the people ought to esteem them in their office. One would fain hope that the preacher at every Ordination confined himself to these three points and none other, for he has then a unique and valuable opportunity for definite instruction.

But next to clear and definite teaching on this great subject, it is necessary for the Bishops to take the greatest care as to the kind of men that they admit to the sacred ministry, since one undesirable cleric can often undo the good work of ten. The two things necessary are discrimination and training, with which I wish to deal in this chapter.

Many believe that they have a " call," but this call needs testing, and this involves that the aspirant shall be made absolutely clear as to the nature of the work which he desires to undertake,

and so far as possible, warned of the many difficulties and drawbacks which are unknown to the average layman. What the Church requires is, that when any young man is hesitating on so important a question, there should be definite persons in authority, who shall consider his case and give him the information which he requires. What these youthful aspirants require is not a patronising partisan with bribe in hand, who invites him if he will, to barter for a mess of pottage, the powers of mind his God has given him, but a sympathising and experienced friend to whose judgment he can safely trust his case. Once the Church has a method of selection established upon a sound basis, she will quickly obviate both the loss of good and useful men, and the burden of maintaining the useless and unfit.

On this matter, Canon Adderley gives some sound advice :—" The real mistake that is made about our ordinands is not that they see too little of life, but rather that the life they see is not varied enough. The Public School and the University are too much of one type. A very great deal has to be unlearned before an Eton and Oxford man makes a good parson. The School and College Missions and the University Settlements have done much good in affording a new experience for men who are to become clergy. The war is probably doing a great deal of good in throwing men of all classes into a common

life, and it is inconceivable that our School boys and 'Varsity men will be so ignorant in future about the souls of the working man and the clerk. *Vice Versa* the ' lower classes ' will emerge with very different views of the ' rich.' "—Reminiscences, p. 228.

For several years there is bound to be a dearth of younger clergy. Yet this may prove a blessing in disguise, for every fit man should have the opportunity of being thoroughly tested, and if found suitable, then properly trained. Again, with the present shortage, the Clergy are seeing the need of confining their work to the definite duties for which they were ordained, instead of being general caterers for second-rate entertainments on the off chance of winning a stray proselyte. Before the war we frequently saw the unedifying spectacle of from three to five clergy taking part in a service, which could have been amply rendered by two or possibly one; but within a short distance of the wealthy parish Church, we also saw the poorly-endowed Mission Church, well nigh starved of the bare necessities of worship. The war has made unprecedented demands upon the patience and self-sacrifice of the nation: it is those same qualities that we must now demand from all who profess and call themselves Christians.

Where are the men? Let us ask another question, where are the men who offered themselves

and were often cruelly snubbed? Where are those men who have grown grey in their Church's service, but who, when old age overtook them, were cast aside as useless upon the ecclesiastical scrap heap? Why has the Church of England, as it has been truly admitted in the recent Report on Church and State, come to be regarded as a Class institution? These are questions which in these days of trial and anxiety, we should do well to ponder deeply.

One of the Church's immediate after-war efforts should be the attempt to secure men, not by bribe or flattery—for men who have faced death and danger will be above such things—but by appealing to their nobler instinct of self-sacrifice which has been tried and tempered in the furnace. Never will the Church, humanly speaking, have finer material in her hands than when peace once more dawns upon a troubled world, when men who have gladly offered to their country all that life holds dear, may offer their services for the Church's work. The one thing that will rightly turn them back, probably never to be recalled, will be hypocrisy and snobbery. They will be prepared for discipline, for they will have learned its value in a way beyond our comprehension : they will scorn apologies for making great demands for so high a cause, and to offer them a " soft job " or to pander to public opinion will be nothing short of an insult. Just as our

soldiers at the front were determined to see the war through, so our future priests will rightly be determined that, however great may be the demands, they shall be given all reasonable opportunities for making full proof of their ministry. With certain inevitable exceptions, we may confidently anticipate a new race of men who will be resolved that, whatsoever their hand findeth to do, they will do it with all their might.

And in this matter our Colonies are well ahead of us. In Melbourne the C.E.M.S. have some years ago started their layman's hostel, and their example has been followed in other Dioceses in Australia. In London our older Universities have their settlements, the Oxford House in Bethnal Green and the Cambridge House in Camberwell, where their men can add to the knowledge acquired from books, the greater and more fascinating knowledge of human life and character. In them is found a common life, impossible in lodgings or hotels, in which is fostered that true unity in diversity, of men of various temperaments and attainments banded together for the uplifting of humanity. Again we ask whether the Church is once more to be in the rear of every true advancement: can she do nothing to preserve that atmosphere which often plays a greater part in forming character than word of mouth or letter? Let her follow suit, and now that the war is over, provide such insti-

tutions where the postulant can see his calling from every side, and from which he can look before he leaps.

For such institutions could provide many of the advantages which have hitherto been looked upon more or less as the monopoly of the Universities. And, invaluable as the privilege of a University education unquestionably is, it is seldom that her men while there, mix with others than those more or less in their own walk of life. They see life, it is true, but it is only one side of life, and that through more or less rose-coloured spectacles. The less fortunate ones, whom melancholy has marked out for her own, still remain to him practically strangers. Nor is it always the light-hearted undergraduate, who can appreciate to the full, the privileges of the Education for which he toiled not neither did he spin. And the war has shown us scores of " nature's gentlemen " in the most unexpected quarters. Why should we be content to stand by and let our Roman Catholic brethren, who in this land have far less resources than ourselves both in men and money, shame us by their missionary enterprise? But their secret is, first, that they all believe in their religion and love it as their life, and secondly that they demand of those who desire to minister at their Altars, not " What are your connections or your income?" but " What is your personal fitness and what are

you prepared to sacrifice?"

But here it may be asked, if we open the Priesthood to all, is there not a risk lest coarse-minded men should degrade the holy Office for their own vain-glory? Undoubtedly there is the risk, yet risks of any kind are a necessary condition of true success. But this risk can be largely obviated through careful selection and training, and further in exercising great discrimination in placing men in the most suitable spheres of action. The Catholic Priesthood should rise above all classes, and in the words of one who has made this question a life-long study, we should not be "contending for a democratic ministry nor for a ministry from the lower classes. I urge that the Ministry should be beyond all classes, through the presence in it, not of an absorbed few, but of a representation of all."—(H. H. Kelly, *England and the Church*, p. 47.)

It is very far from being to her credit that the Church of England is looked on as being one of the most "respectable" of religious bodies in the land. When the Pope of Rome ceased to have jurisdiction in this realm of England, hundreds of lay popes in the form of wealth and position suddenly jumped up from every quarter, and wielded a pressure unknown to the most ultramontane successor of St. Peter. It is within the memory of some living even now, how the wealthier families were confirmed by the Bishop

in their pews, while those of humbler station came forward in the usual way. Thank God, these days are gone, but only when the Church's leaders copy the methods of the Army, which is supposed to know neither fear nor favour, will she have the country's manhood at her feet. Dr. Liddon deplored that in his day, men went from the University and the cricket field, straight to the Cure of souls. Yet when seminaries of religious education became common, they were reviled by many so-called Churchpeople, who would stand no prophet save him who would prophesy smooth things, since self-denial in religion was the one truth which they were prepared to resist to the end.

But if we fail to secure the highest standard for the highest work on earth, we cannot expect the world at large to take our message seriously. In spite of the fact that the standard of training has vastly improved, it varies with the dioceses, and cases are still known of men who are ordained with the sparsest qualifications. Roughly, we may class the seminaries for our ordination candidates as follows—(1) There are the Colleges intended solely for graduates. (2) Those for non-graduates; and (3) Those described in the lists as " for the colonies," who do the spade work abroad, without being allowed to mix with their more respectable brother priest at home, since the iniquitous " Colonial Clergy

Act" still places some of our best men in the position of those with a "ticket of leave."

The first person to accept or reject him, should be the Bishop of the Diocese in which he intends to work. He should then take counsel with his examining chaplains, and not the least with the physician, before accepting him as a candidate. Then, while the postulant must never be allowed to feel that in offering his best, he is in any way conferring a favour on the Church, yet if he offers her his life, he has the right to demand of her the following: (1) A thorough test of his fitness, lest he mistake his vocation and spoil his life. (2) A thorough and efficient training, so that he need neither be ashamed of his work nor discredit his calling. (3) That reasonable care shall be taken to provide him the kind of work for which he is best fitted; and (4) A living wage for himself, but not necessarily for his family.

Among nearly fifty theological training colleges in the country, only two have faced the problem of placing personal fitness before money and position: they are Kelham and Mirfield, both of which are managed by Religious Communities. What we need is that all of them shall be amalgamated into five or six, since larger colleges can supply, not merely larger teaching staffs, but also specialists in their own department. Such an amalgamation would utilise the same time and energy in teaching a hundred men, as they would

in teaching ten. Last, but by no means least, let all the theological seminaries carry on that wonderful spirit of equality and brotherhood which had its origin in the trenches, by adopting the same system of manual work throughout. Surely experience has shewn that a definite call to self-sacrifice, while it repels the sluggard with whose services the Church may well dispense, unquestionably in the long run, attracts the finest type of men. What the Church of to-day needs for the Priesthood of to-morrow is not a multitude of mushroom institutions, but a reasonable amount of places which shall have one rule for all, and whose members shall be tested by strict discipline. The regiments which suffered the greatest losses attracted the most recruits. Let our Church authorities take a firm line, and they will soon provide her with a new and better priesthood.

CHAPTER IV

DIVISION OF LABOUR

"The scarcity of clergy is indeed admitted on every side, but it is a scarcity caused to some extent by the Church's waste in her resources, in men as well as in money. The lack of Ordination candidates, lamentable as it is, may have some good results if it forces clergy and laity to realise, what most Bishops already see clearly enough, that economy of effort is as much incumbent upon the Church as economy of expenditure is upon the country generally."—*The Guardian*, 29th January, 1916.

BUT even when efficient training for Ordination has been secured, there remains the graver problem of assigning proper work, for the "square peg in the round hole," predominates throughout the Church of England. Even the battlefields are not more widely strewn with corpses, than the Church's fields are strewn with failures, who but for their misplacement, would have done useful work. A few swallows herald the coming of the spring: the Religious Communities, organised Clergy Houses, and Diocesan Colleges of Mission Priests, who infuse new life into various parishes, are all the foretaste of better things. But before the desert can ever blossom as the rose, we must face in a prac-

tical manner the question of the division of labour. Before an efficient army could be raised against the Hun, recruits were examined and graded according to their capacities. A similar method must be taken with regard to the rising generation of Clergy, on whom must fall the burden of unprecedented problems in the years to come. Let us copy the army's method, and grade our clergy into A, B, and C, so that the future Church may escape the burden of a C_3 ministry.

To begin with the lowest, Grade C would include all Deacons, and also Priests of one year's standing. They might pass their time, either in a seminary, going out to work in the various parishes, or under a carefully selected incumbent: for this is the period in which the future pastor will be made or marred. Coming next to Grade B, let every Priest who cannot shew a good reason to the contrary, be required to pass from three to five years abroad. Soldiers passed as fit for foreign service were sent abroad, and the Church must not be behind the Army. Before raising him to grade A, let him have a period of quiet study, for when the ordinand is at his theological College, his life-work lies in the untried future: but give a Priest of five or six years' experience an opportunity for study, and his studies will present new interpretation in the light of the needs of men, and what formerly seemed

to be but dry dogmatics will now be visions of the Gospel in action. Lastly, we come to grade A, the highest grade of the Priesthood. Let its members be eligible for a benefice and for election to Convocation: but whether beneficed or unbeneficed, let all in this top grade stand on an equality.

To-day there are many Diocesan officials, some indispensable and some superfluous, but let the Church have at least one new official, who shall supervise the younger Clergy in grade C. and shall correspond to the Novice Master in the monastery, or to the Director of Studies in the University. He should have a thorough insight into their studies, he should be accessible to them with advice and sympathy, with authority from the Bishop to prevent their incumbent from laying too much parish work upon them. Further, he should be in touch with the Church's foreign missions, so as to advise them as to where they had better spend their period in grade B. The institution of one or more such "Novice masters" in every Diocese would thus ensure that all the younger clergy would be under definite and sympathetic supervision during the most critical period of their ministry, it would save many a useful life from being shipwrecked at its start, and would keep the Bishop informed as to the material which his Diocese is producing. The recent problem of Clergy and combatant

service, so far as the Catholic Priesthood is concerned, was settled long ago by Canon Law, which forbade those in sacred Orders to shed human blood, whether actually or potentially, and these laws have never been repealed. The very large number of Priests who offered themselves for Chaplains, or in other capacities, is best known to the person who had charge of that department. In this connection two things are imperative. Those who supervise the spiritual work in the Army or in the Navy, should be selected from the cream of the Universities, and their selection should depend on personal fitness rather than private influence. And since the Prime Minister very properly considered the spiritual work of all ministers of religion as an essential part of necessary war work, it now remains for us to prove ourselves worthy of that trust, by providing the best and most efficient men.

To-day the Church needs both Priests and Pastors, for the work of the one is complementary to that of the other. And just as the medical world needs both general practitioners and consulting specialists, so must the Church find a special place for the professed scholar, whose research work shall supplement the labours of the ordinary parochial clergy. It should be emphasised most strongly that no Priest should be allowed to specialise until he has reached " grade

A," for even the most profound theological science will fall flat upon a sinful world, if not studied in relation to human needs. Let us first, however, consider some of the various spiritual departments, in which the Church must needs be strengthened.

(1) The Ordinal reminds us that the first duty of a Priest is the ministry of reconciliation—" Whosesoever sins ye remit, they are remitted unto them." The ignorant Protestant prejudice against this Divine remedy for sin, is ancient history: it is therefore with profound thankfulness that I quote the following extract from the Report of the Archbishop's Third Committee of Inquiry, concerning the training of the Clergy, for the hearing of confessions and the giving of Absolution :—" It is essential that no man should enter upon this ministry without specific training in dealing with souls. This will involve at least some knowledge of moral and ascetic theology and of the psychology of conversion and sanctification." [1] (Page 19.)

May our Fathers in God be given special grace and firmness to bring these splendid words to good effect.

(2) Every Priest should be taught how to administer all the Sacraments, and above all, the Blessed Sacrament of the Altar, " decently and in order." Some of the outrages done against

1. Cf. Infra (p. 108).

Our Lord in this Holy Sacrament are unspeakable, and are solely due to carelessness. And with regard to the Sacrament of Holy Baptism, I saw it administerd on one occasion in such a way that my first impulse was to run up and offer to readminister it conditionally! Priestcraft, in the true sense of the word, should be the foremost subject taught in every seminary.

(3) Next to Worship and Sacrament, comes the ministry of preaching, for none can be a faithful Catholic except he first be taught, and that in language which he clearly understands. Here again, we must differentiate between the practitioner and the specialist. The ordinary parish Priest, with the numerous calls upon his time, can seldom hope to be anything more than an average preacher, although he may do much as a catechist or instructor. But without denying the danger of unduly exalting the sermon, it must be admitted that, especially in large towns, eloquent preachers of all denominations, frequently reach many who are untouched by the ordinary parochial system. This, therefore, is a sphere of work which Catholics would do ill to ignore. It was suggested, I believe, when the Rev. R. J. Campbell rejoined the Church, that even "Preaching Houses," with due regard for parochial rights, might be erected with profit in certain districts. In these days when many minds are moved to think, and when false teaching and here-

sies are rampant, the Church might do far worse than extend the system embodied in the University sermons, and in various parochial lectures, to other spheres where they would meet a real want. In providing preachers for the multitudes, it cannot be too strongly emphasised, that the preacher should not be permitted to preach beyond the limitations of his own experience. It is no small misfortune to the Church, that many of the teachers of her Universities who are in Holy Orders, have no parochial experience. A happy exception was the late Professor Swete, whose great knowledge of theology was, it may be surely said without disrespect, illuminated and intensified by his experiences as a parish Priest: his biographer has fitly reminded us how a picture of the *pastoral* life was often revealed in his studies of some great Father of the Church. (Memoirs, p. 41.) This essential combination of theology and practical experience is further emphasised by one outside our own Communion. Sir George Adam Smith, in his work on the "Preaching of the Old Testament to the Age," points out that—"it has been the custom of the Church of Scotland to call to the chairs of her Colleges, those who have already been practical preachers of God's Word. In this way, of course, the interests of scholarship have been set at some disadvantage . . . . but . . . the system effectually prevents both professors and students from forgetting that the final

end of our Colleges is the equipment of preachers of God's Word and pastors of His people."[1]

(4) But full pastoral efficiency also includes the science of teaching the young, a less public, but equally important work. Many a Priest and Pastor has much to learn from the methods of the day school teacher. What the future holds in store for Religious Education remains to be seen, but we may be sure of this, that much will depend upon the knowledge of the Clergy, not merely upon the general principles of Education, but of the science of imparting knowledge, and to some extent, of the training of the teachers.

(5) Apart from the universal war strain which may soon pass away, we are living in an age of overstrained minds and nervous breakdowns. Part of the Priest's work, then, must inevitably be that of dealing with the mentally afflicted. Father Baverstock, in his admirable pamphlet on this duty of the Church, has been most opportune in reminding us that—" over and above the question of therapeutic energies, the Church is concerned with the spiritual welfare of her mentally-afflicted children. The clergy who minister to them need to be specialists. In the asylums there are fewer chaplains than doctors . . . we need specialised intercession, specialised ministry." (Pp. 4-5.)

1. Op. cit. (pp. 8-9).

This short but comprehensive work will more than repay its perusal.

(6) When the Church of England has once more redistributed her energies and reorganised her methods, I would suggest that a certain number of her most experienced men be set apart as special ministers of affairs. Their work would be to study the entire trend of the nation's mind from every point of view: they should as far as possible master the entire questions of Capital and Labour, of the pressing industrial problems, and carefully note the effects every mass movement or public calamity upon the minds of the ordinary people. Nor need their researches end at home, for in these days thought is becoming rapidly internationalised, and every great event abroad is bound to have some reflex action upon the minds of men at home. The problems of race and sex must ever have profound influence upon the entire religion of the world, while the colour problem must find some settlement, before the Church can evangelise or catholicise the world at large. God forbid that we should ever start political preaching, but our Bishops have rightly emphasised the necessity of a grasp of industrial problems. Which cause then is more likely to give the Church a firmer hold upon the masses: the parochial clergy purveying second-hand extracts from "authorised handbooks," or certain of her representatives mastering thor-

oughly the essential facts, and then guiding their brethren along the most likely lines of successful work?

(7) In the Report on Evangelistic work of the Church, stress is laid on the value of regular visiting. Beyond doubt, the parish priest cannot do too much in the way of coming into personal touch with his people. One personal interview may dispel years of prejudice, and more than one devout soul won for the Catholic Faith, can be traced to a personal visit. And yet there is another side to this question of house to house visiting. Many of the indifferent laity have come to regard it part of the duty of a busy Priest, to visit them at regular intervals, and often with some creature comfort in sickness, without ever for one moment thinking that they on their part have a corresponding duty towards the Church. The only mention of pastoral visitation in the New Testament is where St. James bids the sick man to *call for* the elders of the Church: now in many places, the majority of the laity have never realised that it is their duty to send for their Priests in case of sickness, and not to think that he can know their needs by intuition. While not for a moment denying the value of properly regulated visiting, there are two facts which we must face to-day. For years past, the Church of England has kept large parochial staffs of clergy, some of whom have reduced systematic visiting

to a fine art, but when the war broke out, multitudes of those carefully-tended plants were nowhere to be seen. Side by side with us, however, has been working the Roman Catholic Church, with far less resources both in men and money. Certainly there is no such a thing as a house to house visitation among them. If Mrs. Jones is offended because another boy was given preference to her own, she is not, I fancy, honoured with three pastoral visits the following week, and begged or bribed to reconsider her august decision, nor when the whole Jones family change their place of residence, do they as a rule, refrain from attending Mass and the Sacraments, until "someone from the Church" has found them out and made them welcome. It would almost appear, judging from experience, that the unlimited and continuous district visiting, often without chart or compass, which is often practised in the Anglican Communion, must make these dear people timid at entering a Church without some kind friend to hold their hand! If new arrivals can find the Picture Palace, the Music Hall, and the Public House, without the proprietor first making them a personal visit, surely if their religion means anything more to them than tea and gossip, they can find out the nearest Church. These are facts which cannot be disputed, and should have their full weight in considering the question of pastoral visitation.

While I would be the last to cast a slur upon any method which may tend to win more souls, I must express a firm conviction that the methods adopted in past years have undoubtedly tended to weaken rather than to strengthen our people's characters.

In all these manifold reforms loyal Catholics look to the Bishops for a lead. But since in past years they have too often been given bread for stone, it is a question whether as a body they should not take the initiative in some definite measures of Church Reform. Their resources even if somewhat slender, are not to be despised. They have the oldest and best society for promoting Church Reform, I mean the English Church Union (I say this with all respect to the Church Reform League, of which I am a member, and much of whose work is admirable). There are various Devotional Societies, at the head of which I think we may place the Confraternity of the Blessed Sacrament. They have two societies for securing Catholic Priests to fill benefices, and more than one " seminary of sound learning and religious education." Recently, the majority of the Catholic Clergy in Communion with the See of Canterbury have federated upon sound and sensible lines, in order to bring to good effect the seeds sown by their Tractarian forefathers. Unfortunately too many have acted in isolated and independent bodies in past years, while some may

have shrunk from doing the necessary pioneer and spade work. But since unity is strength, the hope for the future lies in federation and co-operation, and in entering wholeheartedly on a definite and progressive programme with as little delay as possible.

Much can be done to secure and assist the most likely candidates for the Priesthood. While much of this work can be done by individuals, steps should be taken to secure in some of our largest cities, some kind of hostel, where the possible candidate may test his call, without interfering with his secular career, should he find that the Priesthood is not his true vocation. All Theological Seminaries in which the true and the full Faith is taught, should receive loyal and efficient co-operation from all Catholics, while an Ordination Candidates' Fund should if possible be raised, to ensure that the Church shall lose no true Priest through lack of means. Furthermore, in every district where Catholics are strong, lectures ought to be arranged which should cover the entire range of all that is rightly included in true Priestcraft. Allusion has been already made to the Society of the Crown of Our Lord, for the care of the mentally afflicted, upon sound principles. Finally frequent conferences upon the various parochial difficulties peculiar to the Church of England should be frequently held, which shall not aim either at parochialism

nor yet at congregationalism, but at the reconversion of our country to the true Faith.

Last but by no means least, Catholics should keep a watchful eye upon the current literature of the day, both in fiction and in history, being ready to supply its deficiencies when occasion demands. Some of the " religious " literature sold as Sunday School Prizes, is unwholesome in the extreme. Have we not read of cherubic choir-boys, whose treble solos brought tears to the eyes of hardened sinners, and as though the effect had been too great for them, were shortly afterwards borne on angels' wings to bowers of bliss. Or we read about the cricketing curate, the glorious example of " manly Christianity," whose athletic feats filled his church with an ungodly crowd, and who later on made a romantic marriage with some sentimental school teacher. Some of us have read Marie Corelli's story of naughty Mr. Arbroath's " 'igh jinks " at Divine Service, which were shortly afterwards followed by running off with a young lady, and no doubt we were properly " shocked but not surprised " to see the inevitable results of the High Church teaching. Still it is as well to remember that falsehood as well as—

" Truth embodied in a tale
Shall enter in at lowly doors,"

and there is a wide field open for healthy fiction on sound Catholic lines.

And with regard to history, Catholics will welcome as much as anyone the most searching light of truth and criticism, so long as the result attained is facts and not prejudices.[1] They do not ask that their own faults or failings may be glossed over, while those of their opponents are dragged out into the limelight, for they as well as others understand the meaning of the promise that "Ye shall know the Truth, and the Truth shall make you free." But it is in the interests of that same Truth that they object to isolated quotations torn from their contexts. Most of us were taught at school, almost *ad nauseam*, about the "candle-lighting" of the Reformers, but how many of us learned how Cranmer, when he took the oath of allegiance to the Holy See, simultaneously declared that he did not consider it to be binding on his conscience, an act which a Protestant historian has described as "a signal dishonesty"? We heard much of the Protestant pyrotechnics under "Bloody Mary," all most regrettable, but how much did we ever learn of the Catholic martyrdoms under "Good Queen Bess"? Fortunately for the sake of our youthful morals, we were spared from being grounded in Martin Luther's somewhat "liberal" interpretation of the seventh commandment. But

1. See Appendix III.

enough—the Church Historical Society has done much to separate historical facts from Protestant fancies and imaginations. Let us help it all we can in its good work, and in the interests of that Truth which alone can make us free, let us demand that the rising generations shall only be taught such history as is based on facts and not on fancies.

CHAPTER V

UNBENEFICED CLERGY

"It is evident unto all men diligently reading the Holy Scriptures and the ancient authors, that from the Apostles' times there have been three Orders of ministers in Christ's Church—Bishops, Priests and Deacons."—*Preface to the English Ordinal.*

IN this chapter the curtain rises upon the saddest and most disgraceful scene in the Anglican Church life, viz., the status of unbeneficed Clergy. As we uncover wound after wound, we shall see that whatever the human side of our Church may say about Liberty, Equality, or Reconstruction, she has but little care or sympathy for some of her most faithful servants, many of whom have grown grey in her service.

It is no exaggeration to say that the majority of the unbeneficed clergy are the most hard-working and the worst paid servants in the country: and when we seek for the first cause, we shall find the same old story, that the Church of England suffers, even if unintentionally, the barrier of money to divide her ministry into sections. We have already seen how the money question has often made it impossible for good men to accept a benefice, but the worst has not been told.

Many an efficient but unbeneficed priest, whose sole crime is poverty in this world's goods, has first been wrung dry of all his energy and zeal, and then thanklessly flung upon the ecclesiastical scrap, to make room for others often younger and less competent.

The Preface to the Ordinal tells us that the three Orders are those of Bishops, Priests, and Deacons. But " the man in the street," who likes to be styled as the sensible thinking layman, reads it otherwise, as Bishops, Vicars, and Curates. Without the slightest knowledge of what are true ministerial functions, he would class the Bishop as a real live lord, with whom he must, if possible shake hands on some public occasion, and whose name can generally guarantee a certain respectability to any secular or philanthropic committee. The Rector or Vicar is a sort of lesser social light, of the same brand, and his wife may come in useful for conducting sewing meetings, and in some cases may assist an entry into what is called " society." The " Curate," or to be correct, the assistant priest, is just the Vicar's underdog. He is useful to look after the children, and to relieve the Vicar from the strain of any drudgery. His unhappy position is sometimes emphasised by his being styled as " only the curate." This may be safely taken to be the ideal of the ministry, embodied in the mind of John Bull.

Yet even here the injustice would not be so great, if every young unbeneficed priest had a reasonable assurance that his own turn would one day come round. It is good for a man to bear the yoke in his youth, and if it be strictly limited to the time of his probation, he need have little to complain of, for none can efficiently rule unless he has first learned to obey. But this hard lot is by no means confined to the younger or even the most inexperienced of the clergy : in far too many cases the elder is condemned to serve the younger, simply because the almighty dollar has misplaced their respective positions.

Leaving out the Bishops and the higher dignitaries, the beneficed clergy are known to have a freehold that is unknown in any other calling, while the unbeneficed has a lot that scarcely anyone else would endure. Father Stanton's name is still a household word, for he was content to serve the Church by living and dying an assistant curate. Yet he could never sign testimonials for an ordination candidate or for the presentation to a benefice. It has been observed that the ordinary man is not conspicuous for his belief in the grace of Orders, nor does he usually regard the Priesthood as infallible. Yet there does exist at the back of the Englishman's mind, the strange idea that the beneficed clergy are more reliable than the unbeneficed ! Some mysterious magic is ascribed to the acts of Institution and

Induction, which enables them to convert a knave into an honest man! The youthful incumbent of 27 summers, may sign testimonials to his heart's content, but not the veteran unbeneficed priest, both of whom are in the service of the same Church.

Colonial opinion is having increasing weight among us to-day, and while the Colonial Church must not be copied in every detail, it must be admitted that they never place their clergy in such an invidious position. In nearly all Colonial Dioceses, every Priest from the Dean downwards, has an equal vote in Synod. Priests are licensed as Rectors, Priests-in-charge of Mission districts, and Assistant Curates, or, as in England, they may have general permission to officiate in the Diocese. But in the Councils of the Church, every Priest stands on an equal footing. A new parish generally starts as a Mission District, either independently, or under the wing of a Mother Parish. The relation of a Mission Priest to his flock is that of an ordinary Rector to his parish: but as regards his Diocesan it is entirely different, since he has no freehold, and the bounds of his district may be altered and his Licence may be revoked at the Bishop's pleasure, and without any reason being assigned. The income of a Mission District is subsidised from Diocesan funds, but the congregation are expected to increase their contributions year by

year, until the income secured is from £200 to £250 per annum; with a house of reasonable size.[1] Then the Mission District becomes a Parish, and the Priest-in-charge is duly inducted as the Rector who then receives his freehold as in England. But all the while he is regarded neither more nor less a Priest than on the day of his Ordination.

Can we in England learn nothing from the Colonies, or did wisdom die with the mid-Victorian Clergy? Energy and enthusiasm are usually the lot of the young, ripened experience of the old, and powers of mind and organisation of those who are in the prime of life. Without any one of these powers rightly used, the Church is poorer.

The cry of the Curate! At one time we often heard that phrase, though strictly speaking the phrase is incorrect, since in the Prayer Book the word "Curate" is applied to the Priest who has the Cure of souls. How often did he set out upon his great life work, aglow with eagerness and enthusiasm, confident that naught could ever damp his ardour, and that as his days were, so would his strength be. The fire of youth was in his eye, and for a time it seemed that his star was in the ascendant as he scorned the rewards and the opinions of the world, counting all true

1. These are pre-war figures.

labour as its own reward. And so the years flew by, and perhaps under some generously-minded Rector, the official relationship of the twain was merged and forgotten in the common zeal for souls. Or perhaps he was not so fortunate. There was a Mrs. Proudie in the parish, in the form of some bitter and sour-minded Vicar's wife, or may be, some "devout soul," who poisoned his reputation and embittered his life—always, of course from the highest possible motive! His accusers do not meet him face to face, but gossip and tittle-tattle slowly but steadily undermine his influence. Were the poor man on his own responsibility, he could read into them a sense of humour, and pass them by as part of the day's work: but when they come from those who should support him it is then that the iron enters into his soul. "It is not an enemy that hath done this, for then I could have borne it, but it was even thou, mine own familiar friend." Circumstances at length necessitate a change: perhaps the Rector dies, and it is only the question of finance which prevents his assistant from stepping into his place in the hearts and affections of the people. But it is not to be, and the poor man has to go. He is now no longer young, and the older he becomes, the less he cares for change. Nobody wants him, unless as a kind of stopgap, for he is "only the Curate," and therefore "too old at forty," although, for some reason which has never yet

been explained, a man is not thought too old to become a Bishop or an Archbishop at the age of seventy. From his rich and wide stores of learning and experience, our friend could bring forth treasures new and old, and is still competent to act as guide, philosopher, and friend. But too often the official Church of England cares for none of these things. The Vicar's wife explains most carefully how the collections and congregations are suffering through poor Mr. So-and-So not being sufficiently young and lively, and how her husband must look out for someone who is good with lads and men. The Scouts need a Scout-master, the choir-boys someone to play cricket with them, or (but tell it softly) the young women's Bible Class is dwindling, because the former good-looking young curate has left them for another sphere of usefulness.

What house surgeon in the hospital would ever be content to go back to the position of dresser? Yet that is how the official Church of England treats the cream of her Priesthood, when they are approaching what should be an honoured old age. Years ago, that now careworn and disheartened curate gave up with a glad heart his life and prospects to the Church and asked nothing in return save that he might lay his best upon her altar, and in some way or other make full proof of his ministry. Instead, he has been passed over, wrung dry, and thrown away as rubbish upon the

scrap heap. Many waters have rolled by since the day on which he was ordained a Priest of God, and can we blame him if there are moments when, in the agony of his soul he exclaims, " God forgive me, but had I known what was before me, I never would have entered on this work." The Church which he regarded as his Mother, has deceived him : she has allured him into the desert, but so far from speaking comfortably to him, she has spurned his talents and mocked at his incapacities. No one wants him permanently now, and when he is accepted upon sufferance, his eccentricities provide many a jest behind his back. To the writer's certain knowledge, more than one Priest has ended his days inside a workhouse, and perhaps only second to it in degradation is the struggle in his old age to earn two or three guineas on a Sunday for taking occasional duty. In his own mind he has long ceased to be a Priest, and he regards himself more or less a machine, whose works are well nigh worn out. Anno Domini, which brings to men of other professions their pensions and retirement, and to the more kindly favoured of his own that " splendid form of Christian burial," of a Deanery or Canonry, offers him nothing but chill penury and neglect. It is true that certain philanthropic societies are striving to alleviate this cruel burden, and further, that in recent years, more than one assistant Priest has had conferred on

him the dignity of a Canon's stall. But the[1] remedy lies in a drastic change, which can only be effected by the re-conversion of England to the Catholic Faith, and with that, to the true conception of what the Priesthood really means. With all respect, one asks if a Bishop is justified in admitting men to sacred Orders without making some overwhelming effort to remove this crying scandal. The remedy might well be found in grading our Clergy according to their attainments, and not according to their purses or social influence.[2] Before we hear the pre-war wail "Where are the men?" let us demand an answer to another question—"What of the men who offered their best, but whom you stripped, and wounded, and left half dead?" The following words on "the status of the Curate," are quoted from the *Guardian*, 17th June, 1915. They were spoken by the Rev. Clement F. Rogers on the previous Friday at the annual meeting of the Society for Improving the Status of Unbeneficed Clergy:—

"....Young men of the curate class did not see the extreme importance of being represented in Convocation: they were interested in more direct and practical problems. He was convinced that there were large numbers of the

1. The recent elevation of an assistant Priest to the Bishopric of Nassau should do much to remedy matters.
2. Cp. Supra (p. 45).

unbeneficed who were extremely dissatisfied with their position, but their mouths were closed, because if they complained openly in public, they became marked men. A large number did not realise the causes of their dissatisfaction: still less had they thought out a remedy. Most Vicars were extremely kind personally to the curate—many of them were far too kind. They allowed their curates to be extremely slack: they gave them great liberty, but it was the liberty not to do things. If they were idle and wasted their time they were not pulled up, but they were not allowed liberty to act. They were allowed no initiative and no responsibility. That was what was meant when they said that the status was unsatisfactory. The curate was kept doing odd jobs for the Vicar. If they were given a district they were expected to go about and visit from house to house quite aimlessly. . . . All that sort of thing dragged a man down, and he became 'too old at forty.' . . . If there is a row between the Vicar and his curate the curate has to go; the curate may be in the right a thousand times over, but for the sake of the Church there must be no quarrel, and the curate has to go. The younger men were exploited. There was no feeling among the unbeneficed that their work was known, and that had a very depressing effect. The remedy was the whole reform of parish work and a more thorough training of the Clergy.

They wanted more Diocesan supervision, which would hearten up the unbeneficed in the same way that it heartened up school teachers. Payment should be controlled by some central source and some steady rise in salary should be given. A *dossier* of the curate should be kept at headquarters, so that he could move from one place to another without the loss of the credit of what he had done before."

CHAPTER VI

CLERICAL MARRIAGES

"He that is unmarried is careful of the things of the Lord, how he may please the Lord."

THERE is an obvious difficulty in dealing fairly and thoroughly with this question, viz., the personal element, for all Clergy, whether married or single, owe a debt of gratitude to many mistresses of the various parsonages, for quiet help and sympathy combined with generous hospitality. Many wives of the Clergy make unquestionably heroic sacrifices for their husband and his sacred calling, while in the recent war, the wives both of Clergy and laity have more than risen to the occasion, in relieving distress and want. But since the purpose of this work is not to indulge in personalities, but to suggest some necessary reforms, it may be noted without further apology, that for over 300 years, the Church of England has taken an entirely different attitude with regard to Clerical marriages from that taken by the rest of Christendom. Two questions, therefore, are before us: is her action justified by Catholic custom and Canon

Law, and has it proved beneficial for that portion of the Church affected?

I am neither a canonist nor a theologian, but I venture to refer to the line taken by the Latin and Oriental Churches, and then to that adopted by the Church of England at the Reformation.

In the Eastern Church, the Clergy are allowed to marry under certain conditions. One is that the marriage must take place prior to Ordination, while another is that the parochial Clergy, not merely may, but must be married. Should a Priest suddenly find himself a widower, he may neither re-marry nor continue as a Parish Priest, but must retire forthwith to a monastery and become a monk. A Bishop is never married, but is always chosen from the regular Clergy. The Latin Church is far stricter, for she allows no cleric who has reached the order of sub-deacon to contract a marriage. A widower may be ordained as though he never had been married, and so may a married man, whose wife freely and willingly consents to take religious vows. Hence the Latin Church insists that all her Clergy shall be unmarried and unburdened with the cares of this life.

What is the attitude of the Church of England? Since 1553, she has permitted, but never commanded or even urged her Clergy to marry. No restriction is placed on widowed Clergy from re-marrying. In 1553, the Article on this subject

ran as follows :—" The state of single life is commaunded to no man by the worde of God." Ten years later, the following words were added, which remain to this present time :—" It is lawful also for them, as also for all other Christian men, to marry at their own discretion, as they shall serve the same better to godliness." The words *licet igitur* seem to imply that this is by way of permission, and not of commandment, while the Church of England especially puts her Clergy on their honour to contract no marriage which will in the smallest degree hinder their sacred calling. This is well brought out in the Ordination Service of Priests, when the Bishop exhorts them to " forsake and set aside (as much as you may) all worldly cares and studies," and to " apply yourselves wholly to this one thing, and draw all your cares and studies this way."

Now such an attitude, considering the time in which it was taken, was not unreasonable. Unfortunately some of the Clergy in the Middle Ages, only observed celibacy in name : hence the marriage of Priests was permitted, but on the distinct understanding that all family claims should be strictly subordinate to those of the Church. Then, neither the Latin nor the Eastern Churches ever claim that clerical celibacy is part of the Divine law, but simply of the ecclesiastical, which the Church has of course the power to rescind if she sees occasion.

But looking back upon the last 350 years, can we truly say that the Church of England has in this respect been true to the principles of her Articles and Ordinal? One of Isaiah's sternest denunciations upon the house of Judah was that "women rule over them." We have doubtless read that charming novel of Anthony Trollope, "Barchester Towers," and can any of us who have had opportunities of seeing much of the inner side of clerical life, honestly say that Mrs. Proudie is entirely an uncharitable and false creation of the mind? Let us turn again to the original of our Article on this subject, "licet igitur illis"; does not this embody an excellent attitude for the present time? It is permissible but not enjoined, and only permissible when the prospective parson bridegroom has clearly satisfied himself that his prospective marriage will not merely conduce to happiness, but to the Church's greater good. Do all our young clergy take these words to heart in their courting days? Are all the clerical marriages entirely for the Church's good? And without laying down any hard and fast rule, since the question is one of ecclesiastical and not of Divine authority, our English Bishops might well make some provincial regulations, flocks.

First, however, let us consider the arguments both for and against a married Priesthood. In favour of a married Priesthood, or rather for

permission for them to marry, duly safeguarded, it may be said that a suitable wife will introduce into the home life of the parsonage, a certain element of gentleness and refinement, and further, that a personal knowledge of family cares and troubles may lead the Priest to sympathise with his flock in a more practical manner. Further, it might be a serious mistake for the Church to refuse Ordination to a thoroughly fit and experienced man, simply on the ground that he was already married. But against all these arguments in favour, there remains the fact that whenever a Priest marries, he nearly always allies himself with one particular class of society, instead of being in the truly Pauline sense " all things to all men." Vicars' wives have been known to copy Mrs. Proudie, in extending their influence and authority beyond their own legitimate domestic sphere, and can we imagine a greater contrast between the west end " society " parson, with his fashionable wife and daughters, and the single parish Priest of Ireland or Belgium? Surely there is such a thing as spiritual congruity.

Here is the warning of a Nonconformist, the late Dr. John Watson :—

" It is absolutely necessary that the minister manage his affairs with discretion, for in his case it will not be possible to separate his private

from his public life. *The question of voluntary celibacy is one he ought to face before his ordination, and settle his duty by calling of God* (the italics are mine). An unmarried man can give himself without reserve to the work of the Evangel amid the dangers of heathen lands or the squalor of our great cities: he is free from worldly cares and social entanglements: he requires little from the Church and he is at her absolute disposal. If a man decide that it is God's will that he should marry, then of all men he ought to be most careful in the choice of his wife, for she may be either a hindrance not merely to his comfort but to his work. . . . She is a good wife who manages his house with skill and economy, so that he has to give no thought to domestic affairs . . . and often restrains him from hasty speech: and who receives him weary, discouraged and irritable, and sends him out again strong, hopeful, and sweet-tempered . . . the other woman is wasteful, extravagant, heedless, who is jealous of her position and full of petty social ambitions, who has an evil or garrulous tongue and creates mischief in all directions, who is ignorant, ill-mannered, offensive, or who is unbelieving and worldly. Such a woman tied to a minister will drive him from church to church, bring reproach upon his name although he be a saint, undo half the good he has wrought, and may drag him down to her own

level, till he grow bitter, grasping, suspicious, unmanageable. For in our profession a man may double or divide his usefulness by marriage." Cure of Souls (Pp. 234-7.)

Such words of wisdom coming from such a teacher can scarcely be charged with having unduly " sacerdotal " ideas of celibacy. Yet the celibate has his difficulties in the Church of England. A large majority of his people at present fail to understand his position, though perhaps this is scarcely to be wondered at, when some of the strictest " celibates " suddenly surprise their flocks by the announcement of their wedding. Those who attack the enforced celibacy of the Church of Rome, too often fail to do her justice by remembering that she lays down careful safeguards for its observance, safeguards which Anglican celibates would do well voluntarily to lay upon themselves. One result of the revival of celibacy amongst us is the Clergy-house; such institutions may do much good or harm as the case may be, for clergy after all are only human. Not every priest is competent to rule one of them, for he must take into consideration the temperaments of those who are not merely working, but living together. One advantage of a Clergy-house is economy, but the economy should be for the assistant Clergy, and not merely a ruse for letting them indirectly pay their Vicar's house-

keeping accounts. The servants should, when possible, be of mature years, while women other than the relatives of the occupants should be admitted but sparingly. It is our duty as priests to abstain, not merely from evil but from all appearance of evil. If Clergy houses are to become recognised institutions in the Church, we might do worse than follow the customs of our Roman brethren in one respect, viz., that the Bishop of the Diocese has power, if he see good reason, to exclude the right of entry from anyone whose presence he may consider undesirable. Nor can it ever be forgotten that a certain amount of Community life is essential for the Church's welfare : without the revival of the Religious Houses, those workshops and factories of devotion and intercession, her work must wither and decay. How infinitely poorer would the Anglican Communion be to-day, were it not for the splendid work of such Communities as Kelham, Mirfield, and Cowley. Where would slum work be, without the Society of the Divine Compassion, or where would be the Gospel for vast though thinly populated stretches of the Australian Bush, were it not for the work of the Bush Brotherhood, in which temporary celibacy at least has been found to be essential? What we are asking for our future Priests, is neither compulsory celibacy in the meantime, nor that that they should take anything like a rash and youthful vow, but that

higher ideals may be set before them. And there yet remains another fact which is beyond dispute, viz., that it is the married Clergy who have largely brought about the waste of bricks, mortar, and money, in those " huge vicarages " to which allusion has been already made. To quote one instance which comes within my personal knowledge. A certain poor parish is being ably worked by a band of single clergy: attached to the Church are some commodious vestries, on the top of which could be built ample and comfortable accommodation for the clergy as they now are, and if I am correct, by their being part of the Church building, the occupants would be relieved from heavy rates. But what say the Ecclesiastical Commissioners?—that they cannot sanction the building of any residence which might be insufficient for the possible wife and possible family of a future vicar. This certainly, so far from making the marriage of priests subordinate to Church efficiency, seems to be that Church organisation must stand still in order to provide for clerical families which at present only exist in imagination! There are many parishes which should only be staffed by single men, and it is time that this fact were more fully recognised and acted upon. Lastly, while not advocating compulsory celibacy in these present times, we should insist that when the Church has re-organised and re-distributed her finance, she should, before

making perfectly legitimate provision for the families of certain of her clergy, see that every parish and mission district can first secure a living wage, and abolish that odious and disgraceful phrase, " private means essential."

The regulations which our Authorities might well make, could be something after the following—(1) The income from every source must be sufficient to ward off both penury and undue anxiety. (2) The particular parish must be one that is suitable for a married man. (3) The character of the intended wife should be carefully investigated. (4) The married priest should be obliged to insure his family against all contingencies, and (5) Every Priest should take an oath, after the manner of every public servant, that he will refrain from discussing Church affairs which should be kept private, with any of his family. This last is unfortunately too often most necessary.

Catholic priests need not scruple to learn from the godly wisdom which may emanate from the laity, and the following words of a lay schoolmaster, Mr. A. C. Benson, throw considerable sidelight on the question discussed in this chapter.

" The celibate housemaster has several obvious advantages. In the first place he is free from domestic cares to a great extent : he is not obliged to regard his profession primarily as a money-making concern. Then too, he has no

domestic ties, and can bestow his time and interest solely on his boys. The paternal instinct is strongly developed in many men who have no experience of paternity, and the married man with a wife and children is bound by instinct and necessity to give the best of his heart to his family. Most men have only a limited capacity for affection, and if this is absorbed by the nearer domestic circle, it cannot overflow among the boys." (*The Schoolmaster*, p. 81.)

In writing these lines, I have honestly tried to deal with principles rather than personalities, with measures of reform rather than with men and women. Nothing is further from my thoughts than to wound in any way, the feelings of many good married Priests, or of their wives, who frequently and with great self-sacrifice, are doing their duty in that state of life in which it has pleased God to call them. I readily admit that compulsory celibacy at the present time, might well nigh spell disaster, and thankfully acknowledge the splendid influence which has come from many a parsonage family, without which the Church to-day would be the poorer. What I do plead for is that a higher ideal than simply domestic happiness should be put before those who undertake the cure of souls. I go further, and submit with all respect that our Bishops should take immediate steps to secure that the Church's eternal welfare be made the

first and foremost consideration. For it will only be by the willingness to sacrifice, when necessity demands, even the greatest boon of family affections, that in this age of ever increasing materialism, we can present to the world a vision of the Gospel in action.

An excellent study of what influence the parsonage family has contributed to the nation, will be found in an article on this subject, in the Nineteenth Century, for January, 1906.

CHAPTER VII

PRACTICAL PROBLEMS

"Nothing but our Faith can deal finally with the problems of democracy."

—Bishop Westcott.

WHILE it is essential that in these days we should face facts boldly, it is of equal importance that we deal, without delay, with those practical and almost unprecedented problems which are confronting us. The Archbishops' recent Report on Church and State has, to a great extent done the former, but when we come to examine some of their suggestions, we have cause for considerable anxiety. Catholics are loyal to their Church, not because she is simply a convenient assembly of religious people, but because they believe her to be the pillar and ground of Truth. They decline to regard her as a debating society or as an institution for determining the opinions of majorities. All the events which cluster round the phrase "Athanasius contra mundum," emphasise the fact that even when unbelievers head the poll, Truth does not on that account become error, nor is "vox populi" of necessity "vox Dei," for the

greatest tragedy in history was effected simply because Pilate was "willing to content the people."

To-day this question is before the public eye, since the Report seems to suggest that the laity should have, for the first time in the history of the Church, a voice in determining, not merely matters of expediency and organisation, but even matters of faith. It frankly admits the entire novelty of the scheme, in saying that "by this plan the laity will have, for the first time within the Church, a recognised organ to express their will," and that "the authority of the house of laymen is something new in the history of the English Church." (P. 7.) Doubtless, mindful of the formerly frequent cry of "primitiveness," the Report has been obliged to admit that "primitiveness must not be mistaken for purity or perfection"! Let us first, however, briefly examine its propositions.

It would extend the lay franchise to those of 21 years of age and upwards, resident in the parish, who are either actual communicants of the Church of England, or have been baptized and are admissible to Holy Communion. Now what does this second proposal mean? Does it refer to those who have already been confirmed, and are awaiting their first Communion, or simply to those who are "ready and desirous to be confirmed"? If the first, surely they had better use

that short interval for quiet thought and meditation, rather than engage in even necessary controversy. And if the second, considering that most Diocesans spend about half the year in holding Confirmations, it is somewhat difficult to know where they can be found. Considering the Report in the light of various statements from those in high authority, we are forced to conclude that the Committee is anxious to settle the burning and vital controversies of the day, by adopting the line of least resistance and which is likely to be most popular. Doubting the Holy Spirit's power to guide the Church into all Truth, they will content themselves with what they hope will be regarded as an orderly retreat, if not an honourable victory. The divinely appointed leaders of the Church, should this scheme mature, are to adopt the weak excuse of Saul to Samuel—" But the people took of the spoil . . . to sacrifice unto the Lord thy God in Gilgal." Only when it is too late, when the present confusion has become worse confounded, when the deposit of Truth has been diminished, when the English Church has lost her last chance of an honourable reunion with the rest of Catholic Christendom, they may realise the truth of the warning with which Samuel met this weak excuse, " Behold, to obey is better than sacrifice, and to harken than the fat of rams." Because the " Godly discipline " inculcated in the Prayer Book, has become bur-

densome to many of the indifferent, and in some cases to the semi-rationalistic churchpeople of to-day, the only remedy which they dare suggest, is to rid the breaches of our most sacred obligations of any penal consequences.

Our Godparents promised in our Baptism, *inter alia*, that we should believe all the articles of the Christian Faith. "No," says this new Committee, not unless you like. Holy Baptism should only be administered on the express condition that it is followed up by instruction in the Faith, and by Confirmation. "Quite unnecessary, this is only a picturesque way of expressing the desirability of generally leading a decently clean life." The Prayer Book (to which every Priest assents) enforces the necessity of frequent Communion, the peril of unworthily receiving It, and the benefit of Absolution for all who cannot quiet their consciences. "Merely antiquated customs," our friends reply, "which the modern Churchmen have long since outgrown."

The late Queen Victoria said, on one occasion, that she understood both right and wrong, but that she never wished to understand expediency. Is our Church to take a lower line? Yet as we study the Report, we are almost compelled to believe that this is its intention. Does not St. Paul include "covenant-breakers" in his long list of gross sinners? Was not the Great War undertaken simply to show that treaties must be

considered something more than merely scraps of paper. Is the Church of England to belie the chivalry and sacrifice of the war, by degrading the Almighty to the level of some German tribal god? Should this ever come to pass, Catholics must not content themselves with mere petitions or protests: they must rise up in their might and say "In God's name, this shall not take place."

"The rights of the laity" is a frequent, but often misunderstood phrase. For the genuinely godly layman, be his convictions what they may, we must ever have affection and respect. But has the true Church layman always had his due of late? Did every Catholic soldier in the Army, have his lawful opportunities for Mass, Confession, Communion, or even for receiving the Viaticum? Did he even have his most priceless national possession, religious liberty? for frequent cases have been known of those deprived of Mass, and consigned to a drumhead service. Now this is not a new suggestion, as most people know, for it has been ventilated on the platform and in the Press. Did our leaders, in their zeal for the restoration of the true rights of the laymen who were defending them with their lives, rise up and say, "By God's help, such a state of things shall be put right?" If so, they did it very quietly.

We have next to deal with the problem of thrusting on the Church councils, laymen who

may have the most slender spiritual or intellectual qualifications, but whose decisions, it appears, are to be final. Now there is nothing to be said against, but much in favour, of establishing advisory bodies of the *faithful* laity, who are well able to keep their pastors in touch with the needs and feelings of the world at large. It is not the Catholic, but the Protestant, who frequently terms the Clergy as the Church, as for instance, when a man enters the Ministry, he is incorrectly said to " go into the Church." The true Catholic will be the very last to contemplate for one moment the Clergy working without the co-operation of the laity, and I maintain that the faithful layman will receive no greater sympathy and encouragement than from the Catholic Priest. But since God allows no one to shirk a duty, or to lay upon the shoulders of another the burden which was intended for his own, it follows that the Episcopate in which the Divine authority of the Church is vested, can no more surrender that authority to the laity, however earnest and sincere, than the governor of a city can lawfully hand over its keys to a clamouring mob.

And even if this were so, would these " Church councils " really make for peace, even with dishonour? Mr. Henry Ward Beecher could scarcely be classed as a tyrannical ultramontane : yet he has expressly stated with regard to certain mild innovations which he introduced upon his

own authority in a country meeting house, that "there are ten men that will fight a change about which they are consulted, to one that will fight when it has taken place."[1] After all, if Truth and Church order are only the consensus of public opinion, then every single martyr died in vain.

And how would such a scheme work out in a small country parish, where the Parish Priest might be the only man of any education? How would it work out upon the Mission Field, among some half-converted cannnibals? Suppose the Parish Priest were at variance with those very ones whom he had been the means of bringing into the Faith, would they pass a resolution that the chairman now be eaten? And since our Army Chaplains have testified to the fact that a huge percentage of the laity are terribly ignorant of the Faith which they profess, it becomes the harder to understand the sort of mind which suggests giving them a responsibility which the Report itself admits is without precedent in the Church's history. Can it be that the Church of to-day is reversing the Acts of the Apostles, and teaching that we ought to obey man rather than God? But on the other hand, no consistent Catholic will ever support the vulgar actions of the domineering cleric, whose one aim is to lord it over God's heritage, and they will be among the first to assist the restoration of properly-constituted Ecclesi-

1. Lectures on Preaching (p. 163).

astical Courts, where the genuinely aggrieved parishioners can find redress, and which will enable the Bishop, after a fair and proper trial, to remove a sinful or incompetent cleric from his Cure of souls. But this is a very different thing from giving any laity the power to call or to dismiss a Priest at pleasure. Would all the Nonconformist ministers give a happy account of the sway of the monied laity in their Chapels? Quickly would the whole tone of the Priesthood be degraded, for the self-respecting Priests would prefer to leave such parishes vacant while the vulgar time-servers would be falling over one another to secure them. Well did Mr. Spurgeon say about his Pastors' College, "we delight in the man who believes and therefore speaks: Our Lord has given us no permission to be liberal with what is none of ours to give. We are to give an account of every truth with which we are put in trust." [1]

But this would never suit many so-called modern Churchmen. They would rather revive the Packed Parliament, and fill it with those whose one desire is to stamp out self-sacrifice in religion. For unless God intervenes and raises up fresh Reformers in the true sense, our Church will quickly drift upon the rocks of compromise. The most indifferent can distinguish between the genuine and the sham. When during the last century, the Church of England awakened from

1. See Appendix IV.

her long, if not her beauty sleep, and found that labour was fast becoming a power that must be reckoned with, she largely set out to play a pleasant tune to which she hoped that the public would condescend to dance. The banner of Truth was lowered, and on some occasions, out of compliment to the congregation, it was put away in the vestry for the afternoon. The solo, the band, the brief, bright, brotherly and breezy address about anything except sin, conversion, or repentance, was the order of the afternoon, while on special occasions some eminent Cathedral Dignitary was asked to be the "Special Preacher," and would afterwards return to his cloisters, with the wonderful story of how the problem of winning men for the Church, had been discovered. And so things went merrily on, and the Church, or shall we say the travesty of the Church, was gaining Pyrrhic victories, but was building her fortifications on the sands. Then came the Great War, when all the storms beat upon that house, and it fell, and great was the fall of it. True Churchmanship, unfortunately, generally varies in inverse proportion to the number of professed adherents. "What's your religion?" a recruit was asked. "Haven't got one," was the reply. "Oh, put him down as Church of England."[1] Why was the Church of England selected for this high honour? Was it

1. A confirmation of this statement is to be found in a well-known book published in the War—*Faith and Fear* (pp.161-7).

because of her wonderful powers of conversion, or because of her pliable and passive inertia? Has not her comprehensive character become a byword, since she has shewn an almost Laodicean attitude towards the Truth?

To-day we need reform which is based upon revealed Truth, and for reform we need true leaders, not mandarins who nod their heads at almost anything. Victory does not entirely depend on numbers, but on efficiency, as well as on a righteous cause. That is why we have won the war, and are a nation of free men instead of serfs. Yet beneath our sad differences, we shall, I think, find the Least Common Multiple of efficiency. Compromise, which is bound eventually to fail, has been well described by the Archbishop of York as " as the spirit of acquiescence, the spirit which says, " Oh, we have muddled along long enough, we can muddle along still." And the present Archbishop of Canterbury, in his second Visitation Charge of 1912, while admitting the lessening of hostile agnosticism, declared that " we are justified in regarding with some anxiety the influence exercised by those who give a nominal adhesion to the Christian Church, but whose true position might perhaps be described as a tolerant and indefinite Deism.[1] Might we add—" tolerant of everything except what is really definite "? With the utmost respect, may

1. *Character and Call of the Church of England* (p. 72).

a humble parish priest be permitted to wonder how a Church Council composed of "tolerant and indefinite Deism," can be expected to reconvert the world to anything like the Faith once delivered to the Saints? It is sometimes pleaded that a "National Church" should comprehend the beliefs of all: but then such a society must of necessity cease to be a Church in anything but in name. When disestablishment, however, has released us from the incubus of state shackles, we have not the least objection to a National Pantheon on democratic lines, provided only that membership is entirely optional.

The Church must reassert her authority upon Catholic principles, if she would receive her true and better self. The Bishop of Winchester[1] did well in reminding Convocation that the Church as a Society founded by Christ, is bound by certain rules, and must not admit as members those who would not conform to the rules which were a condition of membership. And another Prelate of a somewhat different school of thought, has emphasised the danger of neglecting such advice, for Primate Alexander in considering the results of disestablishment in Ireland, has handed down a warning of what we may expect in England, unless Catholic Churchmen stand firm in their resistance, at whatever cost. His biographer records that "the overthrow of the Irish

1. Dr. Gabot.

Establishment had effected the preacher of the sermons deeply. It tinged all objects around him with a certain lurid light. The subsequent admission of the laity, not only to a co-ordinate part in general ecclesiastical legislation (to which he was always favourable), but even to the right of initiation in solemn doctrinal questions, filled him with forebodings." (Pp. 268-9.) Against this, it will doubtless be contended by the latitudinarian, that the Clergy wish to leave out the laity entirely, and regard the Church as their own private preserve. The Catholic Clergy, however, have always welcomed, and will always welcome, the suggestions of the devout Catholic laymen : but it is one thing to listen to their advice with courteous sympathy, and another to entrust them with spiritual legislation, for which " we have no such custom, neither have the Churches of God."

A good deal of the Anglicanism of to-day (would to God we could deny it) consists in selfish hypocrisy, varnished over with a veneer of Christianity. We thank God for our " faithful few," which make bold at times to become the faithful many. But we shall never win our country for the Faith, until we have discarded, at whatever cost, the interference of the State, restored the true canonical mode of electing Bishops, and trained up a faithful Catholic Priesthood, even if it be from the rough but

valuable diamonds, which are only waiting to be polished. It is no exaggeration to say that any real work in the Church of England at the present time, is tantamount to missions to the heathen, and must be arranged and regulated accordingly. What we need for nine tenths of the Church of England is, not that we shall bribe them to come forward in large numbers for Confirmation, nor to throng our Communion rails on Sundays and Holy-days—so that our numbers may be duly recorded in the Diocesan Kalendar —but that the sole condition of membership shall be teachableness, and that we establish a thorough and prolonged Catechumenate in an adult Sunday School.

Let us take a little tour through one of those "successful" Church of England parishes in pre-war days. We shall visit it first, at one of the great parochial socials, which are of course necessary to keep any parish together. We find the Vicar or the Rector, as the case may be, suave and courteous, moving to and fro among his flock, repeating his old stories and jokes. There is the Vicaress, who presides with equal affability at the principal tea urn, a picture of motherly love, which the good lady genuinely wishes to bestow on the whole parish. Or as we look at the various attractions, we shall find if it is a large town parish, where generous subscriptions can be relied upon, that the rising generation is

very far from being neglected. Their faithful pastors provide them with cricket, football, scouting, and swimming—all most admirable and healthy pastimes, on the unspoken condition that a reasonable number will be present at Church and at the Bible Class, and will come forward to the Bishop for Confirmation at the proper time. Again we visit the Church upon the Confirmation day, when the boys and girls are arranged before the Bishop. We see the boys redolent with soap and water, and if under fourteen, with their round white collars spotlessly clean. The girls have their new white veils, with their white dress and shoes, in which they will be photographed before the week is out. . . . And now the Bishop is congratulating these youthful soldiers of Christ, upon their moral courage in standing out so boldly for the right in the presence of their companions! And yet we must not charge any one of these with wilful hypocrisy. The Bishop is not to be blamed, for he can only take people as he sees them. The clergy have only acted up to their lights, for they would truly tell us that they have done far more for these young folks than was ever done for them. "Well Tom," said a mid-Victorian "Squarson" to a youthful Confirmation candidate, at his sole interview with him, "Your father is a worthy clergyman, so I expect he has taught you all you ought to know." "Yes, sir," responded the boy somewhat vaguely.

" Going to be a good lad?" continued his Pastor. " Yes, sir," replied the boy in a more hopeful manner. " Then come into the orchard and have some apples." [1]

Are good people to be blamed, if they sometimes ask if God has left the Church of England? Let me quote some words of Bishop Westcott:— " There is—most terrible thought—a practical atheism, orthodox in language and reverent in bearing, which can enter a Christian Church and charm the conscience to rest with shadowy traditions, an atheism which grows insensibly within us, if we separate what cannot be separated with impunity, the secular from the divine, the past and future from the present, the things of Cæsar from the things of God."—*Historic Faith*, 40-1.

1. The substance of this story was told at a gathering of Clergy at Cambridge, in June, 1913, where the question of Confirmation was discussed.

CHAPTER VIII

ANOMALIES AND THEIR ANTIDOTES

> "The Ecclesiastical Courts upheld the sixteenth century against the seventeenth, and unconscious of the flagrant irregularities of the Protestant clergymen, chastised the mild misdemeanors of the Anglo-Catholic."
> —CARDINAL NEWMAN.

IN spite of our many short-comings, the expression "British fair play" has become a household word: this admits, however, of one exception, and that is where the Catholic Religion is concerned. Many who possess an unusually small amount of knowledge of religion, will be loud in their denunciations of "the errors of Rome," although, when asked to make good their statements, they are generally reduced to some second-hand narrative of "what the soldier said." Bishop Creighton said on one occasion that "the English people were never fond of theology. They learned a little in the sixteenth century, enough to get rid of the Pope, but they have not troubled about it since." We might add, perhaps, that they learned a little more, just enough to call everything that they do not understand "High Church." But the purport of this chapter is not simply to discuss the peculiar anomalies of the Englishman's religion, but to record

some instances of the extraordinary way in which injustice has been meted out, to those who fain would keep their Ordination vows. We have heard much of reconstruction, but little of the rubbish which must first be cleared away, and the Church will never realise her mission, until our leaders unite in a more impartial administration of the " godly discipline " which is enjoined in the Prayer Book. Lest I should appear to be indulging in personal acrimony, I must first state that I have so far got along without any friction and with grateful memories of kindnesses on different occasions from the Church Authorities : my object in writing is not, therefore, personal, but simply the Church's greater good.

A Priest may deny or explain away portions of the Faith to his own satisfaction : he may publicly teach that the Incarnation, Resurrection, and Ascension of our Lord are open questions : he may neglect his Sunday Mass or his daily Office, despite the rubric which commands all Priests and Deacons to say Morning and Evening Prayer, privately or openly : he may deliberately ignore the rubric which bids him announce the days of fasting for the coming week : he may even refuse to shrive a soldier on the brink of eternity. How is he dealt with? In former years by a Canonry or Deanery, but now he may have even a Mitre. A hard-working Catholic Priest, in his zeal for souls, goes a little further

in his Devotions towards the Blessed Sacrament than his Bishop sees his way to sanction, and he is publicly censured. Some Bishops, while very strict in enforcing such rubrics as do not increase either discipline or devotion, deliberately break another, in admitting to Communion those who neither are confirmed, nor who have the least desire to be confirmed. They are applauded up to the skies by a certain section of the community, and are looked on as teachers of a new and better light. The exponents of German Protestantism are allowed to flourish like a green bay tree, while Catholic devotion must be strictly confined to the language of Queen Elizabeth. Surely if we must have drastic measures, we ought to have them dealt out impartially. If only Catholics could see their Bishops united to overthrow the curse of Lutheranism from the Church of England, they would know that the Faith was safe, and would therefore be ready to give far more compliance to their Bishops' wishes, in their manner of expressing their beliefs.

Within the last few years, Catholics have been unjustly treated on three occasions. The first to which I refer was the Kikuyu case. I refrain from criticising the then Bishop of Mombasa who was responsible for it: he has since entered into his rest, and it is only fair to remember that the "united Communion" which closed the conference, was not premeditated but spontaneous, and

arranged at a very short notice. While this does not make wrong right, nor excuse a Bishop from ignorance of the Church's sacramental laws, we must take into account, firstly, that the lack of proper teaching would not be likely to make him discern the irregularity, and secondly, that nearly all of us who have worked for the Church abroad, have made a good many mistakes, even if of a different kind. Catholics would willingly pass over the mistakes made in good faith by an opponent, as they hope that many of their own may be likewise overlooked. The question, as all know, was referred to the Archbishop of Canterbury as Metropolitan, whose judgment was afterwards published in pamphlet form. Catholics were anxious as to its result, but not, let it be understood, because they wished to see the mistaken action of a good man punished. They were not the Protestant rioters of Hatcham or St. George's in the East: it was not revenge which moved them, but the desire for godly discipline. Well did they know that, however pure might have been the motive of Kikuyu, and however it might have been turned into a blessing in the sight of God, the enemies of the Faith were waiting for their chance to make it a precedent for grave irregularities. Had such a judgment as this been given:—"We readily understand that the perplexing problems of missionary work in dark, heathen lands, may cause Christ-

ians of different denominations to emphasise their points of agreement rather than their differences. But while admitting that this has been a mistake in a good and holy cause, it must be remembered that it was an irregularity, and that true and lasting unity is best secured by compliance with clearly stated laws,"—then Catholics would have been perfectly content.[1] But the decision was clearly a compromising and evasive one, and their fears have unfortunately been justified, by recent " interdenominational " irregularities, which have met with little if any episcopal rebuke.

The second instance, was the unfortunate case of the Hereford Bishopric. The Primate was undoubtedly placed in a difficult position, at the very time when the Church should have been most united. Still difficulties have to be faced and this difficulty seems to have been already regarded as a possibility by his Grace, in his Charge of 1912.

" One way in which the Royal Supremacy finds expression is in the right of the Crown, representing what it believes to be the nation's will, to nominate a man for election and consecration as bishop. The ultimate power in that instance rests, of course, with the ecclesiastical authority, be it Chapter or Archbishop, upon whom these

1. The service has been wittily described as an action which was eminently pleasing to God, but which must on no account be repeated.

responsibilties are laid, and who could (and if need be certainly would) decline to act, and be prepared to abide the consequences." [1]

I do not wish to enter into personalities, but since a large number of Bishops refused to take any part in the Consecration, it seems a trifle hard to understand how the Bishop in question was elected according to " the nation's will." And another problem presents itself: it is a grave matter to refuse publicly to join in consecrating a Bishop, but it seems a graver matter for those Bishops who refused, to permit the one in question to officiate in their Dioceses, or to sit with them in Convocation. If it is right to make a protest of so grave a nature, it must surely be equally right to carry it to its logical conclusion.

The third instance, is the way in which Catholic Clergy were treated when they offered themselves for spiritual services in the war.[2] The facts can be fully studied in the correspondence columns of the *Church Times* for that period, and also in the report of the E.C.U. meeting on this very subject, held at the Church House. But there is a further cause for complaint. Priests were anxious, like all their fellow countrymen, to share the dangers of their brave defenders. We know that at the beginning of the war, the Clergy sent

1. Character and Call of the Church of England (p. 96).

2. See Appendix V.

in their names by thousands for Chaplaincies, or for the R.A.M.C. Many, through regard for Canon Law, would fain have shared the dangers, but without shedding blood, whether actually or potentially. The Primate, in his speech before the House of Lords, on January 26th, 1916, said that "there is no question, if we look back along the history of Christendom, that the technical law of the Church forbids the Clergy to be combatants. Canon Law has been abundantly clear with regard to the shedding of blood by those in Holy Orders. . . ."

We know of course, that in the spring of 1918, the whole situation was changed. If ever exceptions could lawfully have been made, it was surely then, and if the Government had conscribed the English Priests after the manner of the French, we should have fought the Hun with a glad heart and clear conscience, since Conscription would have released us from any ecclesiastical irregularity. The Prime Minister, however, decided that the spiritual ministration of all denominations was a necessary part of war work, and having twice volunteered to my respective Bishops during the war, I think I may agree with him. However, the Bishops did not leave things there. No sooner was the clause concerning clergy deleted from the Man Power Bill, that nearly the entire Bench began to proclaim upon the house-tops, "We didn't do it."

Was not this somewhat undignified? Who ever suggested that they did? But it was thus that those who longed to do their best, however small, were treated, in order that the " British Public " might gain a greater affection for the Church of England.

We should be foolish, to say the very least, if we looked for popularity, for there is a special woe when men shall speak well of us. The fact that the Catholic Faith is so hated by the ignorant, but so prized by those who have come to understand its meaning, should itself convince us that it is of God, and not of men. But since the most drunken and immoral criminal is never condemned without a strict examination of facts, it seems strange that Catholic citizens should be so frequently misrepresented. Further, we can stand much from our open enemies, but when our injustices spring from the old story of being " willing to content the people," it is very hard at times to keep the iron from entering into our souls. We are British subjects, let us have British fair play. These are but a few of our many anomalies, let us now consider some possible antidotes and remedies.

First and foremost, we must have Catholic unity and federation, and I would here lay stress upon some splendid words of Lord Halifax to the E.C.U. :—" If I could be certain of the Catholic party as a whole, holding together without

any divisions or fissures, I should face disestablishment with a bold heart." Let Catholics therefore, unite not merely in word but in deed by saying, " we will not go backwards." Let us insist that the criterion of our belief is not the fads of any party, but the decisions of the Church both East and West. Tyrannical bullies of all descriptions tremble before any kind of a Trades Union, and if we once unite, even though we gain the greater opposition, we can show that we are not a party to be trifled with. Our Canons and Prayer Book, whatever may be their liturgical imperfections, contain nothing to support Protestantism, but everything in favour of appealing to " the whole Catholic Church of Christ," [1] and with this upon our side, we must conquer in the end, even if we do not gain a " bloodless victory." We are not asking for favours, but simply for what is right. No army can hold together unless it has a vision of conquest. But since defensives as well as offensives are a necessary part of every warfare, it is no disloyalty to the Church of England, if we act on the late Lord Roberts' warning to " be prepared."

Supposing definite corporate heresy (which, thank God, has not yet come) should compel Catholics to consider the question of secession, whither then can we secede? Some will say, to Rome, the rock from whence we were hewn. But

1. Canon 30, of 1603. Preface to B.C.P. (par. 3).

if the Papal claims are sound, and therefore binding on us all, they have an equal claim on us to-day, for they would gain nothing through additional heresy in the Church of England, and lose nothing if she were entirely Catholic. Then the questions arise as to the amount of heresy that would justify secession, and whence our fresh Pastors could receive their jurisdiction. The whole question is one which our Canonists and Theologians should discuss, and then give us their united opinion.

For our purpose is something more than a question of words and names. To-day's Protestantism may be to-morrow's Pantheism: to-day's indifference may be to-morrow's materialism: to-day's cringing to popularity may mean the mob of to-morrow turning on us and rending us. But beyond question, to-day's contending and suffering for the right, will mean to-morrow's triumph of the Truth, when her enemies will answer, "Galilean, Thou hast conquered."

We are not complaining because we cannot all at once embellish our Churches or enrich our Liturgies, in accordance with all the ancient rites, nor do we ignore the Bishop's *Jus Liturgicum* in regard to the Cultus of the Blessed Sacrament. We desire the glory of God, not merely popular applause. Allusion has been made to the Bishop's Report on the need of experienced Confessors.[1] They are sound words, yet they might

1. f. Supra (p. 48).

well be expressed more strongly; but when we contrast them with the opinions of Archbishop Tait, scarcely forty years ago, we may thank God and take courage.

But we are constrained to ask if our Fathers in God are prepared to carry them to their logical conclusion. Will they refuse to admit any Priest to the Cure of souls, without first being satisfied as to his capabilties as a guide of souls, and being certain that he will be prepared to teach and hear confessions? I am no believer in what is sometimes called " compulsory " confession, because as a priest I have seen the immense benefit derived by those who make their confessions from a sense of duty, and without external pressure. But when the ignorant and irreligious public talk their usual rubbish about confession being " Roman " or " dishonest in the Church of England," is it asking too much of those Bishops who make use of and receive confessions, if they would not publicly side with us in our work, throwing the weight of their high office into the support of the teaching of the Prayer Book, and urging those who are burdened with a sense of sin, to avail themselves of " the benefit of Absolution "? In connection with this subject, I venture to urge on every Catholic Priest who may read these lines, to announce in a conspicuous place, the times at which he can be found in Church, and that he will *remain* in his place, duly

robed, for at least a quarter of an hour.[1] Youthful penitents are often shy at approaching a strange priest, but if they see him *ready and awaiting them*, they will often gain fresh courage. For all this is in accordance with the spirit of the Report and of the Prayer Book. Finally, since our Bishops have thus vindicated the rightful place of Sacramental Confession in the Church of England, are they prepared, while giving full liberty of conscience as to its individual use, to debar anyone who either decries its use, or endeavours to dissuade others from availing themselves of it, from taking part in any Councils of the Chuch?

From things spiritual, let us turn for a moment to things temporal. Disestablishment is bound to bring with it at any rate partial disendowment. Many of us are contemplating war memorials for our Churches, as well as beautifying them with gifts in memory of loved ones who have died in battle. Considering both this, as well as the uncertainty of continuity of teaching, we sometimes hesitate to present expensive ornaments even to a Catholic Church, when the next incumbent may be a Protestant, and consign them to the cellar. But could not Catholics form some kind of body of trustees, to hold such gifts in trust for the various churches, so long as they

1 The first part of his duty that a lukewarm priest forsakes is the Confessional.—MANNING: *Eternal Priesthood* (p. 105).

are used in accordance with the intention of the donors, but with power to transfer them elsewhere in the case of a radical change in the incumbency, or disendowment of the Church as a whole? This could also apply to the various funds which Catholics contribute towards the upkeep of their religion. Though such a method is far from satisfactory, it would at any rate assure us that our money would never be misapplied. [1]

For nearly four centuries, our method of electing our Bishops has been a scandal. It is one thing to allow the Crown a veto, or even a voice in the nomination. But the present method is to go through the blasphemous farce of pretending to pray for the Holy Spirit's guidance, when the nominee of the Crown is already laid upon the table. The Dean and Chapter of Worcester have set a precedent for which we cannot be too thankful, and which must never be forgotten. When a certain recent appointment received widespread opposition, it was weakly suggested that the grace of Consecration might supply what was lacking in the man. But the work of the Holy Spirit, surely, is neither mechanical or Manichæan: if it is, then the Archbishops should promptly visit Germany, and consecrate the ex-Kaiser and some of his chief advisers, who certainly could afford to have a few more virtues!

1. The writer has come across more than one instance of donors tending such ornaments to the Incumbent, in trust.

But this is simply begging the question. "Enough of this fooling," as Sir Henry Campbell-Bannerman said thirteen years ago.

I cannot close this chapter without a suggestion, and it is only a suggestion, of a possible course if the worst ever comes to the worst, and Truth is stifled in the Church of England, through a succession of mischievous appointments caused by party politics. We hear much of union with dissent, so I will briefly cite the outlines of the disruption of the (Presbyterian) Free Church of Scotland in 1843. It was one of the noblest instances of self-sacrifice for conscience sake, yet its founders contemplated no new "Church," but all the while considered themselves the true "Church of Scotland." They were not a band of malcontents or troublers in Israel, out against lawful church authority, for their aim was to resist the usurped authority of the State, so as to be free to obey Him by Whom Kings reign. "Nothing but a terrible necessity, this spoiling of our liberty, has driven us to take this step," were the inaugurating words of its chief originator, Dr. Chalmers. And it should be of more than passing interest to Catholics, that while Newman believed the movement to have come from God, Dr. Macleod, a staunch Scotch Establishmentarian, actually scented in it a taint of Popery!

At present, all we English Catholics can do,

is to be prepared. Most of us see our one hope in disestablishment. Our vital need is godly discipline, not ungodly compromise, and I submit that it is no part of God's law, nor yet of our Ordination vows, that we should submit, either to the trammels of the State, or to the clamour of the *uninstructed* laity, as we see in Ireland and many of the Colonies. The timid if not wholly unnatural caution of many in authority, is creating an atmosphere in which the good seed of the Word can only "wither away," and as we love the Truth, we must brace ourselves both for action and for sacrifice.

For the conventional Anglicanism of to-day is forming no strong characters. We have only to look at many of our Confirmation candidates, one, five, ten or twenty years later. How many have kept their vows, how many have ever fully understood their *obligations*? How many of them are going on "from strength to strength"? Alas, only a minority. Only godly discipline can create such an atmosphere in the Church, that every neophyte, be he the age of six, or sixteen, or sixty, will feel, not that he has done the Church a favour in conferring on her his patronage, but that he has become part of a vast spiritual organism which draws its strength from the Divine Fountain Head. It is discipline and self-denial, not compromise or flattery, which engenders the spirit of the Martyrs, and the only Churchpeople

worth spending time upon to-day are those on whom we can reasonably rely to support the Faith at whatever cost. It is because the Church of England has not at present got this atmosphere, that many of her most earnest and devout children, both clergy and laity, have left her for the Church of Rome, and that many of the "weaker brethren" are losing all their hold upon religion.

CHAPTER IX

THE CONSERVATION OF THE SCATTERED ELEMENTS OF RELIGION

"Gather up the fragments that remain, that nothing be lost."

IF the former chapters have been controversial, the present one shall as far as possible be conciliatory. If hitherto it has been necessary to emphasise the points on which good people differ, let us issue an eirenicon on the common ground which still remains.

Most of us who are approaching middle life, must admit a deep, if unconscious debt of gratitude to many of entirely different beliefs. Few of us made our first confession at the age of seven, while many have only reached their present light after much heartsearching and hesitation. Father Maturin, in his "Price of Unity," warned converts to the Church of Rome against the danger of forgetting all that they had learned previous to their reception,[1] and frequently his words equally apply to ourselves. We need not be ashamed of our former Protestant upbringing, if we honestly lived up to what light we had, nor

1. Op. Cit. (p. 4).

think that those with less light, are debarred from grace through other than the normal channels.

Perhaps we first learned religion from old-fashioned Evangelicalism. Time has revealed its incompleteness, despite its frequent sincerity, but that does not remove our obligations to those who laid stress upon the value of a single soul, even when they forgot the corporate aspect of the Church. Or we were reared in dissent: our childhood's creed, or rather its negations failed to satisfy us, but memories still remain of many a devout, consistent life. Some, in the rashness of youth, may have coquetted with modernism. Our ignorance as to the true comprehensiveness of Catholicism, made us feel that the place wherein we dwelt was too straight for us, so casting aside our moorings, we started, without chart or compass, on our adventurous voyage. And yet it was not entirely in the spirit of destructive criticism: we imagined, like Mr. H. G. Wells [1] that we could discern "the morning star of a creedless faith," which was to guide us to some land flowing with milk and honey, where sectarian shackles would be exchanged for glorious liberty. All that is gone now, for experience has shown us that even slavery in Egypt may be preferable to bloody revolution.

And few of us who have passed through either

1. God the Invisible King (pp. 185-6).

of the older Universities, can think unkindly of those teachers, who helped to form our characters from widely different standpoints. It was some revered professor, whose passion for facts recognised no "ipse dixit" in the subjects of his study, who first gave us some conception of how we might make the glorious literary treasures of the Church, our own. Or it was some Dean or Tutor, who by the very evasive nature of his answers, stimulated rather than satisfied our thirst for truth. Or there was one, perhaps, to whom creeds and sacraments meant little, but whose life passion was the amelioration of social misery, an unconscious vision of the City whose streets are of pure gold and whose twelve gates are twelve pearls. Is it strange that while once we learned from them, yet to-day, they can not satisfy our needs? Yet we can be grateful to them for shedding even a partial sidelight on our path towards Truth, as well as for creating an atmosphere of sanctified sincerity, in which alone the Greater Truth can flourish.

We Catholics cannot afford to forget all this, not merely for our own sake, but for the sake of the flocks to whom we are called to minister. Bishop Gore, in his Bampton Lectures on the Incarnation, warns us against Protestant subjectivism, which tests the truth by personal feelings, rather than by co-operation with God's will.[1] And

1. Op. Cit. (p. 4).

the self-centred Catholic who is tied to mere ceremonialism or sentimentalism, and cannot carry his religion with him wherever he goes, is simply a ritualistic Protestant, whose "Catholicism" cannot break asunder the bonds of individualism. The gift of faith carries with it the duty of evangelisation, and if Anglo Catholics labour under the peculiar disadvantage of having to minister to flocks who often fail to grasp their message, yet they have the pioneer work of penetrating into the undiscovered country of the souls of their fellow-countrymen, and preparing the ground for the good seed. Our need to-day, therefore, is something like a spiritual spectroscope, to discern those broken rays of the One True Light, which have passed through the prisms of various minds. The Gadarene demoniac when the legion had been cast out, was bidden to remain among his former friends, and surely to-day, the need of true Catholicism is not more "advanced" services, so much as more spade work by those who have learned the better way.

The time is past when we need look on all devout Dissenters as the enemies of the Faith. (I lay stress on the word *all*.) Nor should we class them as heretics, since heresy is the wilful choice of error in preference to the Truth, and before you can be a heretic, you must first have fully known the Faith. The Free Catholic

movement in the Free Churches, is a wonderful manifestation of the unsatisfying nature of Protestant negations, and further, we should be ungrateful to forget how certain staunch Free Churchmen, spoke up in recent years against the plundering of the Church in Wales.

We may, then, divide our Protestant friends into two classes. The first are those who fail to grasp the Truth, simply because as yet they cannot. To borrow some physical metaphors, they were born with scales over their eyes so that they cannot see, or there is some clot of blood in their circulation; both these, however, may respond to treatment.

> "An infant crying in the night,
> An infant crying for the light,
> And with no language but a cry."

Yet many of them are hovering around the door of their true home, and while we may not admit them until they can see their way to conform to the family discipline, we can do much to make them see that when the time comes, they will not be unwelcome.

And even the bitter controversial Protestant requires some study, before he is condemned. His language about our ceremonies and means of grace may often be uncouth, but we must first discern whether he is a deliberate enemy of the

Truth, or whether he is simply acting upon false information. A story is told of how Newman was once insulted and pelted with mud by some street ruffians in Birmingham on account of his religion. But he calmed the natural indignation of his friends by saying, " If I believed Catholicism to be what they believe it, I should throw mud at myself." [1]

The second class of Protestant is of a less pleasing type, for whether he is aware of it or not, his spirit resembles that of Lucifer, who in primeval ages raised his banner of revolt against the Incarnation of the Son of God. We can see traces of this spirit in the bitterness shown against the Incarnation, the Virgin Birth, and the Holy Mother of God. Those of us who have read " When it was dark," can see this spirit exemplified in the miserable Schuabe, who fain would rob the world of the victory of the Resurrection. It is above all, to be seen in the Protestantism of Germany, our greatest foe. And in this connection, I will quote some words of the present Dean of Westminster, Bishop Ryle. Preaching in the Abbey on Easter Day, 1915, (as reported in the *Guardian*) he said :—" Modern Protestant Germany is to-day materialistic to the backbone . . . while pursuing a course of studies at one of the German Universities some years ago, I found that outside the definitely

1. Russell's Portraits of the 'Seventies (p. 322).

Catholic element, there was not a single professor or student in the University who believed in the existence of God or in man's survival of physical death. And if there really existed any such person, I am confident that he would not have the moral courage to admit it."

These words speak for themselves: and it would be of interest to investigate a statement made in the *Universe*, 27th August, 1915, that:— "Catholic German regiments destined for the saturnalia of murder, rapine, outrage, and sacrilege of the Belgian invasion, were suddenly ordered elsewhere, their place being taken by Prussian Lutherans, who could be relied upon to show no mercy to the Catholic country of Belgium in carrying out that policy of frightfulness, coolly and deliberately decided upon as an integral part of a campaign."

To-day religious reunion is in the air, for which we ought to be profoundly thankful: but since the only permanent unity is that which is according to the Mind of the Master, it follows that it cannot be reached by any shorter cut than the path which He ordained. It behoves us, therefore, to examine the nature of those "united" or undenominational services, which have recently come into vogue. They may be divided into two classes, those which are spontaneous, and those which are prearranged with some definite purpose in view.

Firstly, let us consider the spontaneous ones. There are times when the spirit of devotion suddenly descends on a company of people, whose beliefs are different, but who are acting together for the public weal. Let me give a simple instance. A staunch Catholic, regular at the Sacraments and at daily Mass, found himself confronted with the problem of the barrack-room. He managed, however, in company with a few devout Dissenters, to secure a quiet corner where they could all say their private prayers in quiet. Here was a genuine instance in which lesser differences were absorbed in the greater unity. It may be asked, then, if a few such individuals should gather together for private prayer, may not larger companies gather for public prayer so long as Catholics put the discipline of the Divine Society before the personal feelings of the individuals. No true Catholic, I feel sure, would answer otherwise than in the affirmative. But when we come to the pre-arranged united services we must first inquire most carefully, whether it is the sole intention of those who convene them, and whether the probable permanent result will be, that Peace and Unity which alone can be agreeable to God's will. The Bishop of Zanzibar, if my information is correct, permitted such meetings to be held, but always with due safeguards, that Catholic discipline should not be infringed. But unfortunately all " our Bishops

and Curates " are not as Zanzibar is, and it is to be feared that recent exchanges of pulpits between Churchmen and Nonconformists have not always been made in the interests of Catholic unity, but rather in the endeavour to Protestantise the Church or even possibly to gain the Incumbent a passing popularity. The best type of Free Church Ministers, ardently as they desire our co-operation, will be the last to wish for any Priest to unite with them, if in so doing he breaks whether in fact or by implication, the rules of his own Church: nor do they desire to take part in any form of united service in which they are to appear as " star artists " rather than leaders in humble devotion.

Yet even now, we must not too hastily condemn our less instructed fellow Churchman. We must remember that with all his undoubted sincerity, he has not fully grasped the true sense either of obligation, or of the supernatural character of the Church. He often reckons values by quantity rather than by quality; he is swayed by the crowd, not simply because he desires to shine in the limelight, but because to him isolation spells despair, while the crowd stirs up within his mind, a vision, however imperfect, of that great multitude that no man can number. Our good brother has yet to learn that " progressive obedience reacts upon the intellect and

brings progressive insight,"[1] while "a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling symbol, where there is no love."[2] How far Catholics can safely thus unite with their separated brethren, might well be made a matter for consideration by them as a body, so that they could adopt a common line of action which would clearly show, that when they thus unite, they do so as Catholic Priests, and not as Protestant Ministers. So long as there is no danger as to our Catholicity being called in question, we should surely make a grave mistake in being unsympathetic to those hovering around the entrance to the Church. Yet we cannot too carefully guard against the danger of substituting God's extraordinary channels of grace for those which He has definitely appointed. Moses was commanded to speak to the rock, that the water should flow out; in a fit of hasty passion he struck it, and while the water flowed out notwithstanding for the people and the cattle, yet his hasty action cost both Moses and Aaron their entry into the Promised Land. Free Churchmen themselves are finding that mere liberty without discipline can do but little; and we can only reach the best of them through a consistent example of "Ordered Liberty."[3]

Before making any fresh venture on behalf

1 Illingworth Christian Character (p. 171.) 2 Bacon's Essay on Friendship. 3 See Appendix VI.

of visible and external religious unity, English Catholics would do well to preserve their own people from lapsing, and to husband more efficiently their own resources. The problems which beset us to-day are those of the child, the adolescent, as well as those who having learned the Faith, are through geographical circumstances, separated from Catholic privileges, and sometimes even from Catholic necessities. Our great need to-day, next to faithful and definite instruction, is that of a sound and healthy religious atmosphere, in which character and devotion shall flourish. This can only be secured by the co-operation of the devout Catholic laity, of whom, thank God, we now have not a few.

We need a definite Federation of Catholics in communion with the See of Canterbury, both Priests and laity, who shall be prepared to accept the true godly discipline of the Church. One of the first actions of such a Federation would be to issue a register of Catholic Priests, since we cannot in these days of Protestant ritualism, judge a church merely by its interior decoration. To-day a church may have six lights, a sanctuary lamp, and a Crucifix, and nothing in the way of teaching, while another may have but two, or even no candles on the Altar, and be doing the finest pioneer work for the Faith.

We frequently hear suggestions of a common

platform for religions, a Federal Council of Churches.[1] Can Catholics accept them as being within the range of practical politics? Certainly we can all unite in corporate efforts for the social amelioration of the country, and when we think on some of the various temperance gatherings, in which Anglicans, Roman Catholics and Nonconformists have spoken and worked for the common weal, we may certainly take courage and ask ourselves whether, without violating any principle of truth, we cannot go a little further. Disestablishment seems to be our only remedy, and one of the strong objections urged by some against it, is that the removal of the Bishops from the House of Lords would remove the last acknowledgment of religion by the State. Now it seems that if this is the one objection to disestablishment, it would be an excellent plan for all who are out for the liberation of the Church from the fetters of the State, to unite in laying the foundation for a council of religious bodies of all denominations, to represent the interests of religion in the civil government. It should, of course, be arranged impartially, each denomination being represented according to its numerical proportion in the country, as taken from the last religious census. The one and only condition should be that no particular religious denomination throughout the British Empire should have any undue privileges or be under any disabilities.

1. Cf. Bishop Gore, League of Nations (pp. 45f).

In such a Council we should of course have the Anglican Archbishops, the Roman Catholic Archbishops, the President of the Free Church Council, the Chief Rabbi of the Jews, and surely some representative of the Y.M.C.A. which in the dark days of war and sorrow, has done so much to brighten the lives of our soldiers at home and abroad.

Personally, I welcome such books as Dr. Orchard's "Outlook of Religion," and Mr. Shakespeare's "Churches at the Cross Roads," even if I cannot see eye to eye with every sentence, as being fraught with great possibilities for good. They contain frequent, if unconscious testimonies to the absolute necessity of Catholicism, for the conversion of our country. I am firmly convinced that any danger which may beset our efforts towards reunion does not lie among the honest Nonconformists, but those of our own Communion, who have read an entirely unauthorised meaning into the words of our Ordinal.

Good people of the most diverse opinions are coming to find the need of religious efforts which shall reach further than their own parochial boundaries. The Evangelicals have their Keswick Conventions, the Roman Catholics have their pilgrimages to Lourdes, and their Eucharistic Congresses in different parts of the world. Now why cannot the English Catholics try and

fix on some of the many beauty spots of their own land, where the best elements of both can be compressed into one week? The day would of course begin, not with one but with many Masses, and could end with those Eucharistic Devotions which have entwined themselves round the hearts of so many Christians. The rest of the day would be divided up into times for study, conference, lectures, and what is by no means to be despised, social intercourse and physical recreation for those who so desire it. Such Conventions or Congresses, call them what you please, if properly arranged could do much to rekindle afresh the flame of Catholic Devotion within the English Church in these latter days.

Last but by no means least, our work lies among our own people and in our own land. It offers few attractions of romance or of the limelight, but it was the spadework of our Tractarian forefathers, which laid the foundations on which their successors can build yet greater works. Method and proportion, combined with sanctified common sense, are necessary even in teaching the Faith, for our God is not a God of confusion. Penance is futile without the true spirit of repentance and humility, and equally so is devotion to Our Lady, without a true conviction of the doctrine of the Incarnation. Even amid the socialistic revolutions against injustice and inequality, we can see the unconscious striving

after a vision of the City that lieth four square. However much we may rightly appreciate the efforts of all our separated brethren towards this goal, it is our Faith alone which can satisfy this yearning in the end. Protestantism made the workhouse and the Poor-Law through the plundering of the monasteries, while Catholicism alone can supply the true, permanent, and Divine democracy.

Above all, it is necessary that in these critical times, we occupy our thoughts not solely with the dead past, but with the living present and with the future fraught with possibilities, which now unfolds itself. We must discard such senseless phrases as "loyalty to the Reformation," or "the doctrine of the Church of England." It is quite true that the Reformation did take place: it is equally true that Queen Anne is dead. The Reformation is largely admitted to have been a failure, it is only once mentioned in the Prayer Book, and that solely for chronological purposes,[1] and is described by Bishop Creighton with characteristic candour as having had "a dearth of beautiful characters."[2] We are not in a position to pass judgment upon its leading men, since the conditions of their times were so completely different to those of to-day, so the most charitable thing to do is to let their mem-

[1] Preface to B.C.P. (par. 1). [2] Abp. Laud's Commemoration Book (p. 4).

ories rest with their ashes, and try to profit by their mistakes. And if our "loyalty" is challenged through our seeking guidance and devotions from the non-Anglican portions of the Church, our answer is, that the 30th Canon of 1603, repudiates any wish on the part of our own communion to differ from other branches of the Catholic Church: and further that the Book of Common Prayer—which some think we fail to appreciate—rejected all alterations which secretly struck at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ.[1] The prospect of a League of Nations must eventually banish insularity, not merely from the national but from the religious life; let the Church of England therefore take heed to herself and to her teaching ere it is too late.

The future is brimful of opportunities, and beneath all the present agitation and unrest, many are not averse to listen to our message, provided it has the ring of consistency and truth. The fires of passions and unrest cannot burn for ever, and when they die down, our call will come to rebuild God's City upon the dying ashes.

To-day the paramount need is for fearless and definite teaching, given in simple language and supported by consistent lives: hence it is necessary that we have a Priesthood whose qualifica-

1 Preface (par. 3).

tions shall not be wealth or class distinction, but genuine vocations which shall be thoroughly tested and trained. The ideal of celibacy must be set before our Ordination candidates with greater stress than formerly, and there must be a clean sweep of nearly all our cumbersome clerical residences, with a redistribution of the clerical incomes upon a far more equitable basis. Then, and not till then, shall the country have the opportunity of seeing the Gospel in action, and the Church of England practising what she preaches. The Catholics within the Church of England are out for Church Reform in the best and truest sense. They are well aware of their own failings, their limitations, and their mistakes in the past. It is only because the Lamp of Revealed Truth, contrasted with mere human opinions, lights up the vision of the City that lieth four square, that they are glad to work on, amid misrepresentation or abuse. They know too, how Church Reform is worthless, unless an entirely new conception of duty towards God is infused throughout the Church. Again there comes the call to choose between Barabbas and Christ: is her sole object "to content the people" like Pontius Pilate? Cannot our country's splendid note of sacrifice be turned into the work and worship of the Church? We look to our lawful leaders for their help: we also remember that greater is He that is for us than he that is against us.

CHAPTER X

THE NEAR FUTURE

There has never been a time in the history of Britain when its future will depend so much on the strong, penetrating power, and the influence of the spiritual appeal that will be made to its multitudes.—Rt. Hon. Lloyd George, on the War Loan, 1915.

SINCE the foregong pages were sent to the press five months ago, important events have taken place in Church and State. In March, 1919, the Representative Church Council decided on what is known as the Baptismal franchise, which was shortly followed by Dr. Gore's resignation from the See of Oxford. On the Eve of St. Peter, the Treaty of Peace was signed at Versailles, ending the greatest war in the world's history. As the present lines are written, the Enabling Bill is under the limelight of criticism, Finally, the unhappy controversy which surrounds Devotions to the Blessed Sacrament, has brought about the "Cury case," which was followed by a considerable demonstration in London on July 14th. None of these can fail to affect the Church's welfare in the near future.

1. The sinister motive which underlies the Baptisimal franchise, is nowhere better described

than in Dr. Gore's letter of resignation to the Primate. " . . . The choice of the moment is partly due to the decision of the Representative Church Council a few weeks ago about the future franchise. I am convinced that in abandoning the present basis of franchise, which includes Confirmation, we have sacrificed principle to the desire for larger numbers on our rolls, and that largely for maintaining the national position of the Church . . . . I cannot any longer cordially co-operate with the movement, now that it has placed itself on what I think so false a basis." We may be sure that these words were not penned in haste, and are therefore justified in concluding that those who voted for this measure were content to place expediency before principle, to trust in the arm of flesh rather than in the power of God to bring about what man may think impossible: in fact they have supported, however unconsciously, the German heresy that might is right.

The net result of the Baptismal franchise, therefore, is the undermining of lawful authority to content indifferent multitudes. Can we wonder that the Church is in a state of virtual anarchy? This is not because the Catholic section is a band of malcontents, for they have ever been the first to inculcate reverence for lawful authority: the reason rather is that those whose duty it is to exercise that authority cannot

agree as to the source from whence it is derived. They appeal to Canon Law, to obsolete Acts of Parliament or decisions of the Privy Council, and frequently end in establishing a number of contradictory Episcopal "ipse dixit." Catholics however, with the full concurrence of their Canons, Articles and Prayer Book, appeal, not to one solitary and insular portion of the Church which at times scarcely seems to know her own mind, but to the constant teaching of the undivided Church, both East and West. Once let our Bishops provide a Court whose judgments shall be based solely upon Catholic consent, and it may be relied on to gain their loyal obedience and support. If it be urged against them that too often they become a law unto themselves, their defence is that lawful Authority has failed to provide any precedent for the exceptional emergencies of the present times.

And anarchy among the clergy breeds division and despair among those who ought to be the faithful laity, Not merely does it open the door for those who are never happy unless they are causing friction—we might call them the professional agitators—but those who honestly desire to learn are discouraged and confused. Amid all the present independence and unrest, dependence on authority is far too deeply engrained in human nature to be dispensed with lightly. Even now, if the Church could show

conviction, consistency, and above all a united front, she might yet enlist in her fighting forces some of the best of the nation's blood.

But all this is impossible, so long as she adopts the policy of merely sitting on the fence. " The very fact that religion is common property," wrote Dr. Illingworth, " a thing that concerns all men, easily leads to the assumption that all men are competent to pass opinions on its falsity or truth."[1]

But though we have certainly taken a wrong turn from a wrong motive, it is not too late, even at the eleventh hour, to retrace our steps. Let us be thankful that amid the craving " for maintaining the national position of the Church," the Council still believes that Baptism is necessary, and not merely preferable! At present we need not expect Turks, Jews, or Infidels to be asked to guide the Church's destiny. (Heretics, it is to be feared, have already gained a foothold.) And so long as Baptism is administered in accordance with ancient Catholic usages, it must be preceded by due enquiries and promises from the godparents. Our final hope lies in definite individual teaching and firm united action, and so long as these are given, we need not give up all hope. Many of us know that there exists a Guild of Sponsors whose Patron is a Bishop, and whose object is to " ensure obedience to the rules of the

1. Reason and Revelation (p. 165).

Prayer Book in the administration of Holy Baptism . . . to enrol a number of regular communicants who will undertake the office of sponsor in cases where the parents have difficulty in finding suitable persons."

How often does such a case as this occur. A parent says—" My child was christened at the Church, but the next door neighbour's little boy asked him to go to their Sunday School, and as he settled down so well, I didn't care to remove him, and somehow he doesn't take to the Church! " If those in high places would but publicly insist on the sacredness of a promise made to God, we should not fear anything from the Baptisimal franchise, for while Confirmation is a great deal, it is not everything, and in the Roman Communion, which can scarcely be accused of compromise, it is not even a necessary prelude to receiving Communion. Are not many of our unconfirmed people more loyal to their Faith than the multitude of lapsed communicants whose sole remnant of churchmanship seems to consist in that Germanic craving for " the national position of the Church "?

Nor must we forget that Baptism implies the power of excommunication, which if need be must be enforced, since every sacred or secular body which has power to admit new members, must have equal power to dismiss those who will not conform to discipline. The Rubric orders

excommunications to be read with the other notices at Mass, while XXXIII. Article declares that excommunication is "rightly" a fact, and warns the faithful to avoid any excommunicated person, "until he be openly reconciled by penance, and received into the Church by a Judge that hath autority thereto." This, however, need not mean that we should for ever threaten our flocks with excommunication, still less that we should judge those whose convictions lead them into different faiths. It simply means that when professing churchpeople have crossed a certain line they cease, ipso facto, to be members of our Communion. But at all events the law is clear, and it remains for the law-abiding portion of the Church to bring it into force. Our Authorities must emphasise a clear line of demarcation between churchmanship and nonchurchmanship, not from any want of charity to those without, but for greater efficiency within, for charity after all, begins at home.

Some years ago the *Ne Temere* Decree of the Church of Rome raised a hue and cry. Without discussing its possible merits or demerits, it is at least to that Church's credit that she foresaw the spiritual dangers of mixed marriages, and remembered her duty to generations yet unborn. And it is high time for us to make it clear that Church membership does not consist in occasional or even regular attendance at the services

of the Church, but on a definite and authoritative act of admission which may be revoked when necessary, for membership of any society, however insignficant, involves not merely privileges but obligations.

2. The signing of Peace confronts the Church with the after-war problems. Time and tide wait for no man, and the industrial unrest following immediately upon the war must intensfy rather than allay the present state of national exhaustion. Vague promises of better things to come will now no longer satisfy the cravings for certainty and rest: the pernicious doctrine of "wait and see" has had its day: any religious body which has become notorious for compromise and lack of moral backbone can only undermine the common ground of all religions, while every public scandal or controversy connected with religion must break one more tie which binds earth to heaven. Whatever then we propose to do, must be done with the least possible delay, even if a drastic and painful operation is necessary to insure spiritual health in years to come. When the war began, some of us were sanguine enough to think that its close might usher in a new era of Catholicism, but we have seen that Prussian Protestantism dies very hard. Still "the vision is yet for the appointed time . . . though it tarry wait for it, for it will surely come." (Hab. 2 :3).

How often in those days of sorrow, have we wondered what would be the world's religion after the war. In the early days of war we saw crowded intercession services, yet as the clouds grew blacker, we were dismayed to find them dwindling. We wondered if our men would return hardened or converted and whether seeing Catholic devotion and the "unscathed crucifixes" on the continent would serve to broaden out the Englishman's all too insular idea of God. But we have still to face the bitter fact that when Henry VIII. plundered the monasteries and the Reformers did their best to obliterate the sacrificial aspect of the Mass, our national and corporate sense of duty to God was shunted into a side track. Outside the definitely Catholic element to-day, the Englishman's religion is very largely one of sentiment rather than principle. The personal element predominates to a large extent both in a subjective and objective manner. We see the former in the way many who seldom attend Church, will rush to some parade service irrespective of a denomination, where they will sit in a prominent place, and be virtually the "star artists" of the occasion. We see the latter in the way in which many are present or absent according to their personal feelings towards the officiating minister, or possibly the bare associations of the building.

He has not even got what Mr. Bottomley calls a " business religion " in the truest sense, for after all, the one religion which can adequately perform the " business " which the soul of the nation and of the individual needs to keep her alive, is Catholicism. For the Mass is the visible sign both of God's mystery and of His nearness, while the Religious Orders, whatever may be their faults, set forth a living sacrifice unto God.

In 1918 a Chaplain wrote as follows :—" I can't say the Church progresses at the Front, but still we are bound to have some effect. Why exactly I never could make out, but the Army does like to have its Padres. It used to look on us as undertakers or cemetery officials, but we have raised our status a bit higher, even if they don't think of us as Priests."

It needs no prophet to remind us that the time is not far off, when mere antiquity or respectability will in itself be no sinecure for any institution. " Things spiritual and secular are in the melting pot." The war has also taught us something of the value of time, and of the awful meaning of the words " too late." The best Expeditionary force may fail because it arrives " too late," and life which consists merely in retrospections and regrets of yesterday will forever be behind the times, and to-day what we need is not speech but action.

3. To-day the Enabling Bill is to the fore, and perhaps as it has not yet been passed, it is unwise to discuss its probable results. Among those whose loyalty to the Faith is unquestioned, it has not a few supporters, but its discussion in the press has shown up the extraordinary ideas which some men can form of any spiritual society. It has further revealed the fact that a new and far more formidable Erastianism threatens us, and might well make us hesitate and ask if it is really worth the price. "It is not the State but the Nation, not Parliament but public opinion, to which the Bride of Christ is now bidden to be subservient .... England was the "one Jerusalem" of Laud and of the Carolines. But in that monistic conception, the Church was ever the teacher of the whole community of Christian English folk. In the new Erastianism she is the taught." (Church Times, June 27). Now we cannot lay the entire blame on the Establishment, for other branches of the Church which are established, have still retained their Catholicity and their spiritual independence. Civil power may veto certain measures, and in various ways clog the wheels of progress. The Crown of Austria, for example, claims the right of vetoing a particular candidate for the Papacy, and in more than one state, the Crown has exercised a voice in the nomination of Bishops. But neither the Crown nor any other lay patron can appoint

men of unsound doctrine or other undesirable qualities to any office in the Church, unless that same Church has already admitted those men to serve in her ministry. In the words of the Archbishop of Canterbury, "The ultimate power rests with the Ecclesiastical authority,"[1] even though it can only be exercised at a heavy price, for the first Apostles were beaten, imprisoned and slain because they obeyed God rather than man. The promoters of the Bill, however, appear to assure us that it is their last thought to question the supremacy of the state, or to offend those who of their own accord have chosen (as they have a perfect right) to follow some other form of belief. Why does the Government of to-day treat the Church in a way that it would scarcely dare adopt towards the various labour organisations? Is it not because it knows that she is a divided house which too often adopts expediency rather than principle? If we were as eager to promote truth and justice as we are to maintain "the national position of the Church," our material losses would be trifling compared to the Church's ultimate purity and peace which the world could neither give nor take away.

For the Church must face grave problems in the near future. The divorce proposals threaten the sanctity of marriage and home life, yet bad as they are, they might, if passed, be but the

1 Cf supra. p. 102

stepping stone to worse evils. While thankful for the public protests of many of our Bishops, we must insist that the gravity of such issues demands more than mere protests. We want to hear it decreed in words that cannot be mistaken, that whatever the State may choose to do in such matters, any clergy who connive at such irregularities will be visited with heavy penalties, while any laity who do likewise shall be excommunicated.

4. In theologican matters, the question of the moment is that of extra-liturgical Devotions to the Blessed Sacrament, especially the service of Benediction. It must be approached with utmost reverence, for it stands on holy ground. Its value has been explained by Father Underhill in his admirable work on " Catholic Faith in Practice,"[1] but at present its supporters are not agreed as to whether it should be discontinued at the bidding of the Bishop, or whether it supplies so great a need that it must be retained at any cost. A work on Church Reform is not the place to discuss this question, but it may be respectfully suggested that, assuming such Devotions to be irregular, the suppression of irregularities should be universal, and not confined to one section of the Church, which is admitted on all sides to have helped to raise the spiritual tone of both Church and Nation, and

1. Op. cit. (p. 149ff).

which to-day resists the rising tide of rationalism which if unchecked must end in unbelief. The other course of action might be to let both " wheat " and " tares " grow together until the harvest.

It may be permitted to one who fully appreciates the value of such Devotions to throw a possible side light on this question. The early Church was marked by frequent and daily communion, while the Middle Ages saw communions rare, but the sacrificial aspect of the Eucharist emphasised and finally settled.

These necessary aspects are not contradictory but complimentary. The Reformation and Council of Trent opened an age marked by the increase of such Devotions in the Latin Church, but for ourselves it brought the dry dead years of the XVIII. century, followed by the great revivals of the XIX. The war with its countless pictures of Mass under fire or on the mountains, among the Belgians, French and Italians, contrasted by the compulsory " Drumhead " service of the English, shows that we have yet to recover what our brethren abroad have never lost, viz., the doctrine of the Sacrifice and the duty and joy of assisting at the Sacrifice. From history we learn that it was only when the Church had mastered the sacrificial aspect of the Mass, that she was guided towards further Devotions, and until we have recovered our lost

ground, it seems that we must largely await their general sanction. Would it be wise in every case to give a congregation Benediction which has not grasped the obligation of hearing Mass? Might not the uninstructed think that by attending Benediction in the evening, he had fulfilled his Sunday obligation? It is the question of the Sunday Mass which lies at the root of all the future problems of Sunday observance, while Benediction, with all the help which it unquestionably gives, is after all, more or less a spiritual luxury. Let us fully teach the fundamentals of the Faith, and the rest will follow, perhaps sooner than we think.

The writer's aim in the foregoing pages, however imperfectly it may have been accomplished, has been to consolidate the various Catholic forces in the Anglican Communion, to differentiate without any compromise of Truth between essentials and non-essentials, and to suggest some possible initiatory schemes for immediate action. It may that others of far greater ability and learning may supply the many deficiencies in this book, and thereby bring the needful work to good effect. May God give all such abundant success.

In an age of national unrest, when Capital and Labour are virtually at war, the Church in this land must be ready with her living message of example. Neither side is faultless, and even if

it were, she is scarcely bidden to divide any man's inheritance. But she can and should insist, that whatever social differences may be necessary in the outside world, within her sacred walls they should be hushed. She can do this in many ways, but in none better than by securing a Priesthood in which every class of society shall be properly represented, with equal advantages of education and equal opportunities for making full proof of their ministry. When this is done, many of the misunderstandings between clergy and laity, between class and class will vanish. She must abandon at whatever cost " the impossible task of trying to please both the Head of the Church and the rulers of the State, renouncing the princely life and abandoning diplomacy."[1] And if, as it has been suggested, there may be shortly " an immense reaction in favour of some more enlightened form of International Socialism,"[2] she on her part must aim at being International rather than merely National: she must dispel her all too complacent insularity by seeking, with penitence for past failures, an honourable union with the Catholics of both East and West. To-day this may seem far off, but with God nothing is impossible. Let the Church of England remember, ere it is too late, that unity is strength, and that love is the fulfilling of the law.

1. Orchard—Outlook for Religion (p. 271).
2. Faith or Fear (p. 165).

APPENDICES

Appendix I.

The following extracts are from the *Daily Graphic*, Autumn, 1913 :—

The Canker of Indifference.

National Apathy and the Danger of Turning to National Atrophy.

"The national disease of this country in the present period of its age is the disease of apathy. The ravages of the disease become more apparent every day. It is the one great fact that strikes the man who returns to our shores after an absence of ten or twenty years . . . .

"Every reader of this article will probably agree that during the last ten or fifteen years the people of this country, as a whole, have grown steadily apathetic in their regard for all matters of religion and politics. We find the same tendencies moving in the same directions in almost every phase of life—national, general or parochial. Naturally enough, a man who has lived all his days in close religious circles will be the last person to believe that faith has been fading, or that the affairs of the Church no longer sustain their own interests in the imaginations of the people. But such a person has only to go abroad in the streets to realise that the prevalent attitude towards religion among the common people—using the term in its widest sense—is simply one of nonchalant agnosticism. The people neither trouble to deny nor affirm. There is little or no positive atheism. There is worse : there is a general and appalling indifference."

Appendix II.

On Church Finance.

"Our fourth need is a radical overhauling of the whole methods of Church finance. If tithe and glebe are to be retained — a questionable advantage — at any rate their administration ought to be entirely changed, and placed in the hands of either a central Board like the Ecclesiastical Commissioners, or an organisation in each diocese. There may be arguments for retaining episcopal palaces . . . . But there is almost everything to be said for getting rid of most of the rectories and vicarages. They are a burden to their inhabitants, and a monumental misrepresentation of the priestly office."—*Ordered Liberty* (Hulsean Lectures, 1916-17, p. 125).

Appendix III.

"For more than three centuries English writers have repeated that the Protestant revolt was a struggle for liberty of conscience, notwithstanding the incontrovertible fact that all its foremost leaders were bitterly opposed to religious toleration, and that the sects relentlessly persecuted each other, as well as the adherents of the Ancient Faith. Protestantism being intrinsically the nursery of rationalism, was necessarily a diminution of Christianity, and produced a corresponding diminution of liberty, both personal and civil. At the Congress of Westphalia, 1648, where, as Macaulay states, 'Protestantism reached its highest point, a point it soon lost and never regained' (Essay on Ranke), was formulated the monstrous axiom, *Cujus regio hujus religio,* which became the common law of Europe in lieu of the hitherto prevailing rule of One Lord, One Faith, One Baptism. Henceforth, as in pagan days, each ruler assumed the right to dictate the religious beliefs of his subjects in the new system of national Churches. The 'territorial system' it was called, and represented the net result of a century of Protestantism."
—Broadhead: *Religious Persecutions in France* (p. 222).

Appendix IV.

Mr. Spurgeon's Tribute to the Catholic Revival.

As far back as 1877, in a lecture to the students of the Pastors' College, on *The Need of Decision for the Truth,* Mr. Spurgeon said as follows :—

"The wonderful progress made in England by the High Church movement shows that earnestness is power. The Ritualists believe something, and that fact has given them influence. To me their distinctive creed is intolerable nonsense, and their proceedings are childish foolery; but they have dared to go against the mob, and have turned the mob round to their side. Bravely did they battle, let us say it to their honour: when their churches became the scenes of riot and disorder, and there was raised the terrible howl of 'No Popery!' by the lower orders, they boldly confronted the foe, and never winced. They went against the whole current of what was thought to be the deep-seated feeling of England in favour of Protestantism, and with scarcely a Bishop to patronise them, and but a few loaves and fishes of patronage, they have increased from a handful to become the dominant and most vital party in the Church of England, and to our intense surprise and horror, they have brought people to receive again the Popery which we thought dead and buried. If anybody had told me twenty years ago that the Witch of Endor would become Queen of England, I should as soon have believed it as that we should now have such a High Church development; but the fact is, the men were earnest and decided, and held what they believed most firmly, and did not hesitate to push their cause."—*Lectures to My Students* (second series, p. 52).

Appendix V.

"When it came to the Bishops of the Church of England, it was like trying to get information out of the giant tortoise at the Zoo, which it was impossible to say

whether it was alive or dead. Dealing with Roman Catholics and Nonconformists was dealing with real live people, while, I say it with sorrow, being a member of the Church of England, our ecclesiastical authorities are amazingly and deplorably apathetic. One Bishop I wrote to asking some questions concerning the chaplains who had left his diocese, replied saying he knew nothing about the branch to which I referred: another, after a few more or less meaningless sentences, thought that when all had done so well it would not do to mention anyone in particular: while a third, whose son is a chaplain, and has been decorated, said his son had told him he had 'done nothing.'

"The (sc. Roman) Catholics, from the Cardinal Archbishop downwards, have been most helpful, and evidently know every detail of the splendid work done by their priests. The helpfulness of the latter makes me wish I had been brought up in the Catholic Faith."—MENZIES: *Sportsmen Parsons in Peace and War* (pp. 271-2).

Appendix VI.

The following extract is from the *Free Catholic* for December 1918, and seems to afford a striking instance of how freedom without any sense of discilpine or obligation, fails to fill the churches:—

"Again, if it is really true that in the fullest sense Christ shall make us free, then we must look to the Churches to lead us by infusing and illuminating with Christianity and researches and our efforts. This is no time to sit in sackcloth and ashes (least of all for the Free Churches, who comprehend no more than do the masses outside recognised Christianity the barriers and divisions of creed or rite). The needs of men are strange and contradictory, and yet the Free Churches would seem to offer sustenance to all. Do men ask for a ritual eloquent of art and of history, or for a service almost Spartan in its simplicity? The Free Churches have either to offer, coupled with an open Communion that expresses a sense

of absolute brotherhood, and of the boundlessness of the invitation to "Come unto Me." It is strange that with this foundation the Free Churches are often so nearly empty. It leads one to wonder whether those of us who are their members are faithful enough in our religion."

The following books have been consulted in preparing this work :—

ALEXANDER, PRIMATE - - - *Life of*
BARING GOULD, S. - - - - *The Church Revival*
BAVERSTOCK, A. H. - - - *The Duty of the Church to the Mentally Afflicted*
BENSON, A. C. - - - - - *The Schoolmaster*
BROOKE, CHARLES EDWARD - *Life of*
CATHOLIC ENCYCLOPEDIA, THE
DAVIDSON, ARCHBISHOP - - *The Character and Call of England*
DUNCAN JONES, A. S. - - - *Ordered Liberty (Hulsean Lectures)*
FAITH OR FEAR - - - - - *An Appeal to the Church of England*
FIGGIS, J. N. - - - - - *The Gospel and Human Needs (Hulsean Lectures)*
GORE, BISHOP - - - - - *Bampton Lectures, 1891*
KIKUYU - - - - - - - *Report of the Archbishop's Decision on*
LANG, ARCHBISHOP - - - *The Opportunity of the Church of England*
LEGGE, J. WICKHAM - - - *English Church Life from the Restoration to the Tractarian Movement*
ORCHARD, W. E. - - - - *The Outlook for Religion*
PEILE, A. H. - - - - - *The Reproach of the Gospel (Bampton Lectures)*
RUSSELL, G. W. E. - - - *Portraits of the 'Seventies*
SHAKESPEARE, J. H. - - - *The Churches at the Cross-Roads*
SPURGEON, C. H. - - - - *Lectures to My Students*

STORR, V. F. - - - - - - *English Church Life in the Eighteenth Century*
SWETE, HENRY BARCLAY - - *Memoirs of*
UNDERHILL, F. - - - - - - *The Catholic Faith in Practice*
WATSON, JOHN - - - - - - *The Cure of Souls*
WESTCOTT, BISHOP - - - *The Religious Office of the Universities*

Also the Archbishops' Report on the Relations between Church and State, and the various Reports resulting from the National Mission.

INDEX

A

Abbeys, 17
Absolution, 48, 86, 108
Adderley, Canon, 35
Adult Sunday School, 95
Affairs, Minister of, 52
Aggrieved Parishioners, 90
Agnosticism, 92
Alexander, Abp., 93
Anglicanism, 13, 94, 112
Anne, Queen, 128
Archbishops, 14, 15, 58, 66, 92, 102, 104, 108, 128, 140, 149
Army, The, 12, 14, 33, 38, 41, 43, 45, 47, 87, 139
Articles, The Thirty-Nine, 72, 74, 133
Ascetic Theology, 48
Athanasius, St., 83
Atheism, 97
Atmosphere, 38, 112, 116, 124
Australia, 38, 78
Austria, 140

B

Bampton Lectures, 9, 20, 116
Baptism, 15, 49, 134f
Baptismal Franchise, 82, 132, 135
Barchester Towers, 74
Baring Gould, S., 15
Baverstock, A. H., 51
Beecher, H. W., 88
Belgium, 75, 120, 143
Benediction, 142
Benefices, 26
Benson, A. C., 80
Bishops, 10, 18, 20, 24, 34, 41, 44, 46, 52, 55, 60, 62, 65, 68, 72, 78, 81, 93, 100, 108, 119, 134, 142, 148
Bishops, Election of, 94, 102, 110
Bottomley, H., 139
Bray, R., 20
Bush Brotherhoods, 78

C

Cambridge House, 38
Campbell, R. J., 49
Campbell-Bannerman, Sir H., 111
Canonry, 67, 68, 99, 133
Canon Law, 71, 104
Canons of 1603, 106
Capital, 52, 144
Catechumenate, 95
Cathedrals, 17, 27, 34, 91
Catholicism, 20, 128
Celibacy, 73, 77, 81, 130
Central Church Fund, 32
Chalmers, Dr., 111
Chaplains, Army, 12, 89, 104, 139, 149
Chapter, The Cathedral, 102, 110
Character, 55, 128
Charles I., 14
Church Councils, 87, 109
Church Historical Society, 59
Church Reform, 10, 20, 55, 92, 130, 140
Church Reform League, 55
Church Times, 9, 103, 140
Church of England Men's Society, 38
Class Distinctions, 12, 19, 24, 26, 36, 40, 60, 75, 130, 145
Clergy Houses, 44, 77f
Colonies, 38, 41, 63, 64, 112
Colonial Clergy Act, 41
Colour Problem, 52
Combatant Service, 46, 103f
Communion, 84, 86

Communities, 42, 44, 78
Compromise, 14, 20, 102, 112, 144
Conferences, 20, 48, 56, 87, 108, 114
Confession, 20, 48, 87, 108, 114
Confessors, 48, 107
Confirmation, 33, 84f, 95, 96, 112, 132, 135
Confraternity of the Blessed Sacrament, 55
Congregationalism, 57
Consecration, Episcopal, 110
Conventions, 126f
Convocation, 68, 103
Co-operation, Need of, 56
Courts, Church, 90, 98, 133
Cowley Fathers, 78
Cranmer, Abp., 58
Creighton, Bp., 98, 128
Criticism, 7, 9, 58
Crown, The, 102, 110, 140
Curates, 57, 61ff
"Cury Case," The, 131

D

Davidson, Abp., 92, 102, 104, 132
Day Cchool Teachers, 51, 70
Deans, 67, 99, 110, 116
Deceased's Wife Sister, 18
Deism, 92, 93
Democracy, 83, 128
Devotions, 100, 127, 142
Dioceses, 41, 46
Discipline, 16, 37, 85, 99, 112, 121, 136
Disendowment, 29, 109
Disestablishment, 29, 93, 106, 109, 112
Divorce, 18, 141
Dossier, 70

E

Eastern Church, 72f, 106, 133
Ecclesiastical Commissioners, 29, 79, 147
Education, 39, 51
Economy, 44, 77
Efficiency, 92, 136
Elizabeth, Queen, 58, 100
Embertide, 33
Enabling Bill, 131, 140
England, Church of, 11, 14, 15, 18, 19, 22, 23, 37, 52, 66, 71, 72, 74, 91, 100, 106, 109, 128, 129, 148
English Church Union, 55, 103, 105
Erastianism, 140
Establishment, The, 93, 140
Eucharist, The Holy, 48, 143
Eucharistic Congress, The, 126
Evening News, The, 23
Excommunication, 135, 136
Expediency, 19

F

Failure, 9
Families, Clerical, 32, 42, 65, 71ff, 82
Fiction, 57f
Figgis, J. N., 19
Finance, 65, 79, 110, 147
Federation of Catholic Priests, 55
Foreign Service, 45, 75, 89
Forty, Too Old at, 65, 69
France, 15, 143
Free Catholics, 117, 149
Free Churchmen, 111, 118, 120, 123
Freehold, The Parson's, 28, 62
Free Speech, 9

G

Gallipoli, 13
Germany, 20, 100, 110, 119, 120
Gladstone, W. E., 14, 31
Gore, Bp., 116, 125, 131, 132
Grades of Clergy, 45
Graphic, The Daily, 146
Guardian, The, 27, 44, 68, 119

H

Halifax, Lord, 105
Henry VIII., 17, 138
Hereford Bishopric, The, 102f

Heresy, 117, 134
History, 58
Holidays, 32
Hostels, 38
Hulsean Lectures, 147, 150

I
Ignorance, 12, 89
Illingworth, J. R., 7, 123, 134
Incarnation, The, 99, 119, 127
Incomes, 23, 24, 26, 28, 31, 39, 64
Independence, 16, 133, 140
Indifference, 12, 86, 107, 146
Induction, 63
Industrial Problems, 52, 137
Institution, 62, 108
Internationalism, 52, 145
Ireland, 75, 93, 112
Irregularities, 98, 102, 142
Italy, 143

J
Jus Liturgicum, 107

K
Kelham, 42, 78
Kelly, H. H., 40
Keswick, 126
Kikuyu, 100ff

L
Laity, The, 29, 35, 53, 71, 80, 84, 87f, 94, 112, 113, 133
Lang, Abp., 92
Labour, 32, 42, 145
Lady, Our, 119, 127
Laud, Abp., 14, 128, 140
League of Nations, 129
Liddon, Canon, 41
Lectures, 56
Liberty, 87, 115, 123
Literature, 57
Lloyd George, Rt. Hon. D., 131
London, Bp. of, 10
Lourdes, 126
Luther, Lutheranism, 58, 100, 120
Lucifer, 119

M
Macleod, Dr., 111
Man-in-the-Street, The, 61
Manning, Cardinal, 109
Mant, Bp., 20
Marriage, 18, 71ff
Mary, Queen, 58
Mass, The, 19, 21, 54, 87, 99, 138, 139, 143
Materialism, 107
Maturin, B. W., 114
Mesopotamia, 12
Melbourne, 38
Mentally Afflicted, Duty to, 51, 56
Mirfield, 42, 78
Missions, School and College, 35
Mission Districts, 36, 63f
Modernism, 115
Mombasa, Bp. of, 100
Moral Theology, 48
Music Hall, The, 54

N
National Mission, The, 16f
Nation, Will of the, 102f
Navy, The, 47
Ne Temere Decree, 136
Newman, Cardinal, 98, 119
Nineteenth Century, The, 82
Novice Master, 46
Nonconformists, 30, 75, 90, 117, 126, 149

O
Obedience, Canonical, 8, 133
Obligation, 19, 112, 115, 122, 137
Office, The Daily, 99
Open Communion, 100, 149
Opportunities, 10, 16, 20, 51, 129
Orchard, W. E., 126, 145
Orders, Divers, 33, 60
Ordinal, The, 25, 48, 60, 61, 73, 74, 126
Ordination, 33f, 56
Ordination Candidates' Fund, 56

Ornaments, 109
Outrages, 48
Oxford, 35

P

Palaces, Episcopal, 22, 25
Pantheism, 107
Pantheon, 93
Parade Services, 138, 143
Parochial Clergy, 25, 33, 47, 49, 52, 54
Parochialism, 57
Pastors, 47
Patronage, 55
Penance, 127
Picture Palace, The, 54
Pioneer Work, Need of, 117
Poor Clergy Corporation, 23
Pope, The, 40, 98
Poverty, 22, 23
Practitioners, General, 47
Prayer, Book, The, 11, 64, 86, 99, 109, 128, 135
Primitiveness, 33, 84
Preaching, 27, 34, 49, 50, 52, 91
Preaching Houses, 49
Priestcraft, 56
Priests, 21, 23, 34, 47, 139
Private Means, 24, 27, 30, 56, 80
Programme, Need of a, 56
Protestantism, 20, 48, 88, 100, 107, 114, 118, 122, 124, 128, 137, 147
Proudie, Mrs., 65, 74f
Public House, The, 54
Public Schoolmen, 35
Pythagoras, 33

R

Rationalism, 87, 143, 147
Race, Problems of, 52
Reconciliation, Ministry of, 48
Reconstruction, 13
Rectories, 22, 31
Redistribution, 30, 79, 130
Reformation, The, 14, 28, 128, 143
Responsibilities, 10
Reports, 19, 37, 83, 86, 107, 109
Repentance, 16, 20
Representative Church Council, 131, 134
Reproach of the Gospel, The, 9
Resurrection, The, 99, 119
Reunion, 120ff
Roberts, The late Lord, 106
Rogers, C. F., 68
Roman Catholics, Roman Church, 19, 21, 39, 77, 98, 106, 113, 114, 149
Royal Supremacy, 102
Russell, G. W. E., 15, 119
Ryle, Bp. H. E., 119

S

St. Alban's, Holborn, 20
St. Peter's, London Docks, 20
Sacrifice, 36, 40, 71, 81, 130, 143
Scholars, 47
Schoolmasters, 24, 80
Scotland, 50, 111
Secession, 7, 106
Seminaries, 41, 55
Sermons, 34, 49
Sex, Problems of, 52
Shakespeare, J. H., 126
Smith, Sir G. A., 50
Socialism, 23, 127, 145
Social Side of Church Life, 95f
Spade-work, Need of, 56, 117
Specialists, 47, 49, 51
Speculation, 29
Sponsors, Guild of, 134
Spurgeon, C. H., 90, 148
Stanton, A. H., 62
Study, 45
Sub-Deacon, 72
Subjectivism, 116
Sunday School Prizes, 57
Swete, Prof. H. B., 11, 50

T

Tait, Abp., 108
Teaching, 51
Temple of Peace, 31
Testimonials, 62f
Thompson, Abp., 15
Tithes, 30, 147

Tolerance, 92
Tower Hill, 14, 31
Tractarians, 55, 127
Training, 34, 41
Trent, Council of, 143
Trustees, Catholic, 109

U

Unbeneficed Clergy, 60ff
Unbeneficed Clergy, Society for Improving the Status of, 68
Underhill, F., 142
United Services, 100
Unity, Need of, 57, 105, 134
Universe, The, 120
Universities, The, 35, 39, 31, 47, 50, 116, 120

V

Veto, 110, 140
Viaticum, 87
Vicarages, 24, 31
Victoria, Queen, 86
Victorian Era, The, 64
Visiting, 53, 69
Vocation, 34, 42, 56, 130

W

Wage, A Living, 23, 42
Wales, The Church in, 118
War, The Great, 13, 23, 29, 35, 36, 43, 71, 91
War Loan, 29
Waste, 13, 66, 79
Watson, J., 75ff
Wells, H. G., 115
Wesleyans, 30
Westcott, Bp., 22, 83, 97
Winchester, Bp. of, 93
Workhouse, The, 67, 128

Y

Y.M.C.A., 126

Z

Zanzibar, Bp. of, 121f

COPE & FENWICK

ENGLISH CATHOLIC PUBLISHERS

ESTABLISHED 1906.

THE CATHOLIC FAITH IN PRACTICE IN ENGLISH PARISHES

By FRANCIS UNDERHILL, M.A. (Vicar of St. Albans, Birmingham)
3rd Impression. 5s. net.; post free, 5s. 4d.

"It is a pleasure to give a hearty welcome to this book. . . . It is characterized by common-sense, by reasonableness, by a knowledge of human nature, and by modesty. . . . Its tone and temper are admirable. It will do a great deal of good. We wish for the book a very wide circulation."—*Church Times.*

'The book very effectively clears the air, and should help to silence that wretched charge of disloyalty which is so often levelled against such men as Father Underhill."—*The Commonwealth.*

"A firm but unagressive assertion of the right of the most advanced ritualists to their worship and doctrine, and a claim to success as the fruit thereof."—*The Expository Times.*

THE SPIRITUAL LIFE IN A TOWN PARISH

(*In preparation*).

By REV. FRANCIS UNDERHILL and REV. H. E. PALMER.
5s. net.; post free, 5s. 4d.

BENEDICTION AND THE BISHOPS

By REV. A. H. BAVERSTOCK, M.A. (Rector of Hinton Martel Wimborne).
3s. 6d. net.; post free, 3s. 9d.

THE BISHOP OF LONDON AND BENEDICTION

Paper covers, 9d. net.; post free, 11d.

BENEDICTION OF THE MOST HOLY SACRAMENT

The Complete Service in English. For use in the Church of England.
3d. net; post free, 4½d.

Cope & Fenwick 8 Buckingham St., Strand, W.C.2

BENEDICTION

A Plea for its use in the Church of England.
By SCRUATTOR.
3d. net; post free, 4½d.

Christian Liturgies

A series of Christian Liturgies translated from the original languages by competent scholars, and, in some cases, hitherto inaccessible to English readers. Each volume contains an Introduction, giving a history of the Rite, an account of the Vestments of the Clergy, and of the Ornaments of the Church, and an analysis of its distinctive features.

The books are printed in large, clear type on a specially made paper, with wide margins, the ceremonial directions being rubricated throughout. A suitable binding has been designed for the Series, and the volumes are in post quarto size.

" The publishers have earned the gratitude of all liturgiologists in this country by the publication of their series of Christian Liturgies."—*The Glasgow Herald.*

The price of each volume (unless otherwise stated) is 6s. net. (6s. 4d. post free).

I. THE ARMENIAN LITURGY

This Liturgy is said to date from the First Century, and to have been founded on that of the Church of Jerusalem. On account of its antiquity, its precious characteristics, the beauty and richness of its imagery, this Liturgy appeals to the lover of literature no less than to the theologian.

II. THE COPTIC LITURGY

The particular ritual of the Egyptian Christians commands special interest in view of the remarkable influence which it has had over the destinies of these extraordinary people, who for over a thousand years, in the face of continued insult and persecution, have retained the Christian faith. The Translation is by the late MARQUIS OF BUTE.

III. THE RUSSIAN LITURGY

The Third Volume contains the Liturgy of the Holy Orthodox Catholic Apostolic (Greco-Russian) Church, compiled, translated, and arranged from the old Slavonic Service of the Russian Church by P. KUVOCHINSKY.

IV. THE AMBROSIAN LITURGY

Translated and edited, with notes and introduction, by CUTHBERT ATCHLEY.

Considerable variety of opinion has existed among liturgical writers as to the proper classification of the Ambrosian or "Milanese" Liturgy. The use of the Liturgy is confined to Milan, where it owes its retention to the attachment of the clergy and the people to their traditionary rites which they derive from St. Ambrose.

V. THE OLD CATHOLIC MISSAL AND RITUAL

Large Post 8vo., 320 pages, bound in blue cloth, gilt, 7s. 6d. net. (post free from Publishers, 7s. 10d.).

Bears the imprimatur of the MOST REV. the ARCHBISHOP OF UTRETCHT.

This work has been prepared for the use of English-speaking Old Catholic congregations in communion with the Archiepiscopal See of UTRECHT.

It contains the Ordinary and Canon of the Roman Mass in English, Forms for the Administration of the Sacraments, for Conferring the minor and major Orders, for the Consecration of Bishops, for the Blessing and Distribution of Palms on Palm Sunday, and of Candles on Candlemas Day, for the Pontifical Consecration of the Holy Oils on Maundy Thursday, for Burials, for Benediction, Proper Introits, Collects, Epistles, and Gospels, etc., for all Sundays and Holy Days are given.

"Will interest a considerable class of readers."—*Spectator.*

VI. THE BYZANTINE OFFICE

Being the Office for the Commemoration of the Holy, glorious and all praiseworthy Apostles and Chief Primates, Peter and Paul on Sunday, the 29th June, in the Years of Grace, 1880, 1959, 2054 and 2127, Old style according to the Byzantine Rite, compiled out of the Service Books of the Orthodox Greek Church, with a bibliography, a preface and some notes, by JOHN BANNERMAN WAINEWRIGHT, sometime scholar of the two St. Mary Winton Colleges.

The present translation is designed to show, by one specific example, how the Divine Office is recited in any large monastery, where the Byzantine Rite is followed, whether the same be Uniate or Orthodox.

The translator deals in his preface with (1) The Eight Modes; (2) the Service Books; (3) the obligation to the recitation of the Divine Office; (4) the structure of a Byzantine Church; and (5) the Vestments used at Vespers and Lauds.

No such work has hitherto been issued in England, and it is hoped that it will prove of value not only to those who pray for the

Re-union of the East with the West under the Apostolic See, but to all who are interested in the principal religious system of the Nearer East.

Demy 8vo, cloth, gilt, 6s. (post free, 6s .4d. net).

" Clerical readers will give a welcome to this admirably made translation with its instructive preface and notes."—*Scotsman.*

Books and Anthologies by A. E. Manning Foster, F.R.S.L.

BLESSED ARE THE DEAD [*Third Edition*

" Ought to be the breviary of all the bereaved."—*Daily Mail.*

" An attractive and scholarly anthology, drawn from over 150 authors, ' ancient and modern,' in prose and verse—the author having rightly aimed at excluding everything of a maudlin or over-sentimental nature on death."—*The Times.*

" Mr. Manning Foster has done a peculiarly thoughtful and far-reaching service to the present generation in compiling this anthology."—*The Globe.*

Bound in purple cloth. Price, 3s. 6d. net. ; post free, 3s. 10d.

Special Presentation Edition

(1) In purple lambskin, gold lettering, gilt edges, and book-marker. 6s. net. ; post free, 6s. 4d.

(2) In violet Persian yapp, gold lettering (in cardboard box). 10s. net ; post free, 10s. 6d.

CAROLS OF ENGLAND

A collection of forty-five carols of English origin, including a number of little-known compositions of the kind.

" *An admirable selection of oid and new Christmas Carols.*"

1s 6d. net, paper (1s. 8d. post free). 2s. 6d. net, cloth (2s. 9d. post free). 3s. 6d. net, leather in box (3s. 9d. post free).

ALBAN

A Play in Five Episodes.

By Hilda Stanton and Gordon Kinnell (originally performed at the Hambledon Missionary Festival, 1918). With preface by the Duke of Newcastle.

Paper covers, 1s. net. ; post free, 1s. 3d.

LAUS MARIAE

A Book of Verses in honour of Our Lady.

Foolscap 8vo, 1s. 6d. net ; post free, 1s. 9d.

280.31R
Ed 56

Edmond, Rev. F. J.

Catholics + Church ~~reform~~.

280.31R
Ed 56